

THE BAPTIST.

"BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD."

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Mr. R. A. Forte of Hattiesburg, was a caller at THE BAPTIST office this week.

Brother T. J. Miley writes: Brother W. P. Chapman is still very critically ill, and that he will not be able to do any work for months yet. We extend our sympathies.

A note from Brother Wadlington informs us that Sister Wadlington has been in bed fearfully sick for five weeks. She is a little better now.

We cordially welcome Brother Cason, the new Carrollton bishop, who comes to us from Texas. He is said to be a fine preacher, and has a fine field of labor at Carrollton and Duck Hill.

Many of our churches send their pastors to the Southern Baptist Convention every year. It meets so close by this year, New Orleans, that all our churches ought to try to send their pastors this year.

The Mormons have bought five million acres of ground in northern Mexico, to which they are moving by the thousands from Utah. We have nothing in the world against Mexico, but we would breathe a sigh of relief if the last one of the pestiferous *latter day saints* was across the border now. It would be a great riddance for Utah and the whole country.

The magnificent Jefferson Hotel in Richmond, Va., was consumed by fire on the 29th ult. It was built at a cost of more than \$1,000,000, and was insured for \$700,000. The superb statue of Jefferson was in the hotel, and, after being carried out on the street, the head was knocked off by a piece of falling timber. It was in this hotel that Mr. B. F. Johnson entertained the Southern Baptist Press Association just one week before the burning.

Whether we believe in the wicked war that has been going on in the Philippines or not, what American citizen is there who does not feel proud of the latest heroic achievement of our citizen soldier and fellow countryman, Gen. Funston, who took his life in his hands, counting it not dear to him, that he might capture the Filipino chief, and hasten the end of the strife?

It is all right to have trained soldiers from West Point; but our citizen soldiers are among the greatest of the nation and the world. As an appreciation of his valor, the President has made Mr. Funston a Brigadier General in the regular army, whereas before, he was only a volunteer.

The New York Observer says: "It is worthy of note that during the rebuilding of the Spurgeon Tabernacle at London, not a drop of liquor was drunk on the premises. It seems that when the work of building was commenced the liquor sellers on the vicinity sent men with sticks on which were slung cans of beer, with the view of selling the beer to the workmen, but they were at once ordered off the premises by the foreman. We do not doubt but that a building so constructed will be especially blessed of God. Such a prohibitory practice might well be followed by builders in America."

About fifty years ago the State of Maine adopted a prohibitory law, since which time no intoxicating liquors have been legally sold in the State.

Right recently, a bill was introduced into the legislature to submit to a vote of the people as to whether or not the clause in the constitution prohibiting its sale should be stricken out; and by a vote of 84 to 34 the motion was lost. This is a splendid recommendation of the law that is everywhere spoken against, by those who would take advantage of the weakness of their fellows for drink, to sell it to them at the expense of reputation, honor and life itself.

In speaking about the good effects of the Maine prohibition law, no less a personage than the Hon. Tom Reed, said that it had been in vogue so long, until it had very nearly cured the people of the drink habit.

Pastor Price of the Second Church went last week to Biloxi, in response to special call from Bishop Searcy, to help him in a meeting that had been going on there for two weeks. He found the meeting under good headway, and continued with them until Friday night. It was a good, warm spiritual meeting, and up to the time it closed seven had been approved for baptism and several received by letter.

The work all along the coast is looking up as it has not done before. No churches in the State are better manned than the Coast churches are now. Biloxi has just built a splendid brick church and are now in it, although it is not finished inside. When finished it will have cost them upwards of \$5,000, and is by far the best and prettiest church in town. It was built for a work-shop, too, as well as for ornament. It has Sunday-school room, pastor's study, dressing rooms, baptistry and so on. And Bishop Searcy is one of the busiest men we have seen. If we just had another man on the coast like those there now—Hall at Gulfport, Searcy at Biloxi, Mitchell at Moss Point—how things would move all along the coast country. Things are moving anyhow; but they need some more good help to have them move aright.

Now comes the news from sunny Italy, the sunniest that we have lately heard from that land, that our brethren of the Waldensian churches, who for a thousand and more years have been preaching Christ through the valleys and mountain fastnesses of their native land, are now sending out four missionaries for every five churches. How is that for missionary zeal, on the part of the very poorest people (in this world's goods) in the world?

These people have never bowed the knee to Rome, nor kissed the pope's big toe; although they have been persecuted all but unto death in the days gone by. O, what a record these old Waldenses will have on high for fidelity unto God, when all else were proving unfaithful! The gates of hell have not prevailed against them yet, nor shall. They were the *Baptists* of their time; but could hardly be called such to-day, we are told. But God has surely blessed them, and is greatly blessing them now.

It was the great pleasure of the editor and wife to be present at a 5th Sunday meeting held with the Pleasant Ridge church, Holmes County, embracing last Friday, Saturday and Sunday. The meeting of a large number of old friends was a real pleasure. It was at this place more than a quarter of a century ago that the editor was converted, and here he united with the church. And here also was his first pastorate. Many have been the changes during these years; but, upon the whole, these changes have been for the better. The meeting was not largely attended on Friday, but after a good sermon by Rev. B. F. Miller and dinner, the meeting was organized by electing Rev. J. T. Ellis, moderator; and J. E. Dodd, secretary. After the discussion of some subjects by the few who were there, the meeting adjourned with the intention of reassembling Saturday morning, but the continuous rains Saturday prevented any meeting.

Sunday the editor of THE BAPTIST preached to a large congregation. These services concluded the meeting. Only two preachers of the association were present, and those only on the first day, Brother Miller leaving Sunday to fill an appointment and Brother Ellis being sick.

The editor and Mrs. Bailey had the pleasure of entertainment in the home of Brother R. E. Dodd and wife. Mrs. Dodd is the only living sister of the editor. Though the meeting was not what would be called a success, the trip was a very enjoyable one, and it is hoped will result in some good.

Pastor David Burney was prevented from attending by the death of a son-in-law, who was shot and killed while in the discharge of his duty as marshal of Akerman. Bro. Burney has our sympathy.

The Security of Every Believer in Christ Jesus.

BY W. L. HARVEY.

The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.—Rom. 8:2.

In order to understand God's truth more fully we should study each doctrine in the relation it sustains to every other doctrine. For God's truth is like a wheel composed of segments; the wheel is not complete if one of the segments is left out. So whenever one isolates a truth and does not study it in its relation to the whole, we are apt to become confused, or fall into error. I think herein lies the trouble of so many not understanding the doctrine of the salvation of every believer in Christ. Not final salvation as though they were not saved now.

The Bible says, "We are now the sons of God." Not to be at some future time, but already the Sons of God, and not every true believer, but every believer, for if a believer at all, he is a genuine one. There are no false believers. There are false professors, but not false believers.

In order to a clear understanding of this precious truth, we must study our relation to God in our natural state, and what power was essential to change us from the state of nature and to bring us into harmony with the divine government. And just at this point is where the lines begin to diverge and commensurate with wrong views on these vital doctrines will our views be wrong.

First, What then is the condition of man by nature? I answer, upon the authority of God's truth, that he is a sinner.—Eph. 2:3. "Among whom also we all had our conversation in time past and in the lusts of our flesh, fulfilling the desire of the flesh and of the mind; and were by nature the children of wrath even as others." There are a few points in this sense I desire to call special attention to. Paul says we all have comprehension. None are exempt. All had our conversation. "Out of the abundance of the heart the mouth speaketh." Showing the inward state of impurity, fulfilling the desire of the flesh and mind. Outward actions express what is within. The fruit only show what kind of a tree it is. It only declares the nature of the tree. If we never saw any fruit, it would be no evidence that the tree was good by nature. And for fear some would mis understand him, the Apostle adds, "And were by nature the children of wrath even as others." There is no difference in us by nature, and it is only necessary for us to grow to maturity to produce the fruit of which he had spoken in the first part of the verse. A rattle snake is a rattle snake at birth as well as at maturity. So of us; we are sinners by nature, and it only requires for us to mature to develop the fact that the "carnal mind is enmity against God." Turn and read Rom. 1:29 and 32:39-43, and get a picture of the human soul in its natural state, in its full development of sin. Having this fact fully established in the mind, we are prepared to take another step; and I want to lay down a fundamental truth or principle, that man is absolutely helpless, having no power to change

his own nature, being by nature a sinner, and living in an atmosphere and planted in a soil suited to his nature, he will develop into an actual transgressor. God has wisely decreed that nothing in this world has any inherent power to change his own nature. The farmer rejoices in this truth, and goes forth and sows his wheat, plants his corn, and he knows God's laws are immutable, and rests satisfied he will reap a harvest of the same kind he had planted. No plant can change its nature. It is also true in the animal kingdom. The lion must ever remain a lion, until death claims. Neither can a man change his nature. He may try by making good resolutions, performing moral actions, but these can never react upon his nature to change it. Again, in connection with the above principle which I have submitted, I wish to lay down another, equally important, and that is this: No influence that can be brought to bear upon an individual by any other; or any action that can be performed by one upon another, cannot change the nature of the person receiving such influence or actions. My mother's prayers and tears, the church's power, the power of angels, cannot change one line of my record, and I am glad this is true, as you will readily see further on. This is another one of God's immutable laws. This is true of the vegetable as well as of the animal kingdom. One may say, how about the grafting of the cherry bud into a peach tree? You can see the immutability of God's laws here clearly demonstrated. The peach root has no power to change the cherry to peach, nor has the cherry any power to change the root of the peach, each remains the same, although they have connection. So, no man by any possible vital connection with another can change his nature. Nature can alone be changed by the great God himself who created us. Hence the necessity of the birth of the Holy Spirit. And since it is true no man can change his nature from sin to holiness, and no man can operate so as to effect this change, and we are utterly helpless and absolutely dependent upon God to change us. This is the reason why we need the Holy Spirit to come and make us new creatures, give us a new nature, one of love and not one of enmity. I ask, is it reasonable to believe that God in the impartation in this new nature has given us a greater power over it to change it than he did in the origination. Is it reasonable to believe that God in his higher and greater work in re-creation would enact a law which is at variance with all of his other laws, and would prove destructive to the very purpose he had in view when he re-created us. Can it be true that the great wise God would enact a law which would prohibit one of his creatures from changing his nature from sin to holiness, from enmity to love, and then having performed the work himself, give us the power to change from love to enmity, from holiness to sin? No, a thousand times, no! Since it is true that God has not given any man power to change another being from nature to grace, from sin to holiness. I ask, is it not reasonable to believe that God, after changing us, would induce any one with such power as to undo what it required the power of God to do? Truly,

such a thought is almost blasphemy.

Now, I know that man cannot change his nature, therefore we need the birth of the Holy Spirit in regeneration.

Now, after God makes us over, is it reasonable to believe that God would give us power to undo what he alone could do? If apostasy is true, and a child of God can apostatize and be lost, then God alone has the power to effect this change, by virtue of the fact that he originally created us. Then it follows logically, that God is the author of postasy. What a charge to bring against the Almighty God! May the Lord have mercy on those who, in their blindness, make such a charge.

But, some one may say, Satan can accomplish this work. I am well aware of the fact that he would be glad to do so; but proof is wanting to show where Satan ever exercised creative power. For, if it requires creative power to bring us from nature to grace, will it not take the same power to take us from grace to nature?

Again: If Satan possesses creative power, is he not equal to God? If equal, then God is not supreme; and if Satan can thus exercise creative power over one, he can over all. And since it is his purpose to overthrow all of God's purposes, either all will be lost and none saved. Then Christ's death was in vain. Surely, surely, the advocates of apostasy have not considered what grave consequences that doctrine leads to. May God open their eyes to see what they are doing. To show that I am correct in proof of the above truths, I submit the following:

First, that God, in regeneration makes us free from the law of sin and death. The law of the Spirit of life in Christ Jesus makes us free from the law of sin and death. What law is it that makes me free! The law of the Spirit of life in Christ Jesus. Is there any law that can change this law? No. What does this law of the Spirit of life free us from? From the law of sin and death. Then, if we are brought into subjection to it again, we were not freed from it. Again, Paul says, in Rom. 6:6, 9, 11, 14: "Knowing this that our old man is crucified with him that the body of sin might be destroyed, that henceforth we should not serve sin—for he that is dead is freed from sin. Now, if we be dead with Christ, we believe that we shall also live with him; knowing that Christ being raised from the dead, dieth no more. Death hath no more dominion over him, for in that he died, he died with sin once, but in that he liveth, unto God, likewise reconcile ye also yourselves to be dead indeed unto sin, but alive unto God through Christ Jesus our Lord, for sin shall not have dominion over you, for ye are not under the law, but under grace." Also read 22 and 23 verses. "But now being made free from sin and become servants to God, ye have your fruit unto holiness, and the end everlasting life, for the wages of sin is death; but the gift of God is eternal life, through Jesus Christ." From these Scriptures it is evident that every believer in Christ, is freed from the law of sin and death just the same as Christ is free from death. He died once and now lives. He cannot die any more. Jesus, himself, says, John 8:36: "If the Son, therefore, makes you free, ye shall be free indeed."

But, again: The salvation of every believer in Christ, is based on the fact that the sacrifice of Jesus was infinite, therefore eternal in its purpose and effects. No one who believes the word of God, will for a moment doubt that the sacrificial offering of Jesus Christ is the base of our hope of a blissful immortality. Read Heb. 5:8-9; 9:11, 15, 24, 26; 10:12, 14, 16, 18.

Our salvation begins with a price paid by our Lord Jesus Christ. Since the price paid, infinite, it is therefore, eternal. Paul says, "Having obtained eternal redemption for us."

Again: For by one offering, he has perfected forever, them that are satisfied, and their sins and iniquities will I remember no more.

In connection of the above truths, and others of which I shall be glad to speak, if I had the time. I am compelled to conclude that not one God's chosen ones will ever be lost. "And Jesus said unto them, I am the bread of life and he that cometh to me shall never hunger, and he that believeth on me shall never thirst."

In the Crescent City.

BY E. F. LYON.

It may be of interest to THE BAPTIST readers to hear a word from the Paris of America. On the 6th of March I went to New Orleans to meet a long loved friend, Dr. D. G. Whittinghill, that we might have a few parting words before he sailed for Rome, his future field of labor.

Since coming home my mind goes back to the old city wrapped in her black shroud of sin. Before going to Louisville in 1896, I lived in New Orleans, began my ministry there—first preached there, and was ordained there; in all, have had about five years' experience in and around this Southern metropolis. This is said merely by way of introduction, that those who read this letter may know whereof I speak.

Let us give a little news first and then proceed to the real thought that prompted this writing. Bro. C. V. Edwards, of the First church, was in a meeting struggling against untold odds to do something for the Master. The meeting had been planned some time before and looked forward to with hope for a great revival. When the time came for action the brother engaged to help was kept a away on account of sickness; other help was solicited, but to no avail, not even was a singer to be had. So Bro. Edwards and his people, with unfaltering trust in God, determined to have the meeting anyway, he himself doing the preaching. When last heard from they had had some twelve for baptism, besides great awakening among the members. The old First church has passed through many trying scenes, and still struggling, but to-day presents brighter prospects than ever before. They have an enthusiastic membership, a live Sunday school, and an interesting kindergarten work. But the anxious strain on the pastor is great, even to an unknown degree to one who labors in a more favored spot of the Master's vineyard.

The Coliseum church was reported progressive and hopeful. Dr. Dobbs has the

love and co-operation of his church and they expect things to be brought to pass to such an extent that Coliseum may again be crowned with her former glory. The St. Charles Avenue church is looking up because of the immediate prospect of erecting the Sunday-school room as part of the beautiful chapel she has planned for her future home. We were sorry to find the pastor, Bro. Moseley, suffering from inflammatory rheumatism. For some time he has been confined to his bed. His physician speaks encouragingly, while his recovery is devoutly prayed for by his loving people. The Valence Street church has recently come forth in a new dress, gray, trimmed with white; she looks better. One of her members reported the Sunday-school at high water mark.

Now to the real point of this letter: Soon the mighty hosts of Southern Baptists will enter the portals of the Crescent City. They will fill her hotels, swarm her streets, ride in her street cars, visit her parks, and partake of her unsurpassed hospitality to strangers. There will be greetings of old friends, dinings of college and seminary alumni, and excursions to places of interest. These things naturally come as a matter of course—'tis so every year. But wilt thou, O host of Israel, search for the places of sin, that thou mayest when home again, send relief to the faithful few in this modern Sodom: New Orleans has long been called the burying ground of Baptists, and 'tis truer than most of us know. Hundreds of Baptists and their descendants have drifted into other denominations, and to-day there is much wealth flowing in other channels, that could by right management at the proper time, have been saved to our own denomination. Why this state of affairs, do you ask? Are the Baptists so weak in principle that they can without any compunction of conscience doff their Baptist dress? Yes and no—mostly no. There is real desire on the part of many who cast their lot in N. O. to remain loyal to the faith of their fathers, but they meet a tide of opposition that rises not so high in any other large city of the United States. Let us note some of the difficulties:

1. They soon find how little known and noticed are the Baptists of the city.
2. The churches are not as fine as they have been accustomed to, nor will they compare with those of other denominations in the city.
3. Their children make friends of their own age in other communions, and while they have no better homes, they do have better and finer churches. The children wonder why this is so, and soon begin to pull the heart-strings of parents by showing, and expressing a desire to worship in other folds than their own, the result is clear.
4. The disappointment these people experience in not being able to hold, for any real length of time, strong men in the field. This is due to the poverty of the churches themselves, and to the seeming indifference of our organized work. After years of weary waiting these people are drawn to other denominations. Can you blame them altogether? I do not say they are in the least justifiable, but will say "rich Baptist brother, in more favored spots, put yourself in their

place for awhile, and ask what you would do."

Just a word now to "those in authority." The Baptists of the South have never yet realized what a stronghold they are giving over to others, by neglecting New Orleans. When the Nicaragua canal is opened—which is only a question of time—this Southern city will be the open door to most foreign shores. Were we wide awake might we not here establish "coaling stations" to kindle the gospel's living fire in hearts that would shine even in the remotest bounds? Again, some of our boards do not realize how important is the demand for prompt action in that which they do promise. It costs money to live in New Orleans; more than is calculated by those who have never lived there. After our brethren labor to almost exhaustion, and then are compelled to be embarrassed in meeting their necessary obligations, because of the tardiness of somebody (?) to pay, can you wonder, or even ask why they soon begin to look for other fields? Brethren of the South, "think on these things."

This letter is not written to gain favor for N. O. pastors, as mere gentlemen that desire to live in style, nor is it written even at the solicitation, but it is written by an outsider who knows the field thoroughly, and desires from a heart of earnestness that the approaching Convention will see this great city's need, not allowing the momentum of their own enthusiasm to carry it over and above such important work as New Orleans offers. Norwood, La.

Christian Liberty.

BY J. D. FULTON.

[Text, Prov. 3:9-10.]

"Honor the Lord with thy substance and with the first fruits of all thine increase; so shall by barns be filled with plenty, and thy presses shall be burst out with new wine."

- I. Liberty is commanded. Text, Eccl. 12:1; Mal. 3:10; Luke 6:38.
- II. Who is required to be liberal?
 1. Possessor, "Honor the Lord with thy substance."
 2. Producers, with the first fruits of all thine increase.
 3. There is not an exception. 1 Cor. 16:2. "Let everyone of you lay by him in store."
- III. What are some of the objects of liberty?
 1. Our enemies. Rom. 12:20.
 2. The poor. Isa. 58:6-8; Jas. 1:27.
 3. The ministry. 1 Cor. 9:14; Matt. 10:10; 2 Cor. 12:13.
 4. Missions. Matt. 28:19-20; Mark 16:15; Acts 13:2-3; Rom. 1:14, 15:20; 2 Cor. 11:8; Phil. 4:15; 2 Cor. 10:15-16.

- IV. How shall the duty of liberty be performed? Much depends on the how. Read Luke 21:1-4.
 1. According to prosperity. 1 Cor. 16:2.
 2. Willingly. 2 Cor. 8:12.
 3. Cheerfully. 2 Cor. 9:7.
 4. Abundantly. 2 Cor. 8:7; 9:11-13.
- V. Why be liberal?
 1. Because Christ has been with us. 2 Cor. 8:9.
 2. Because it is a fearful thing to be illiberal.
 - (1.) It brings many a curse. Prov. 28:27.
 - (2.) It shows a lack of love to God. 1 John 5:17.
 - (3.) It shows a lack of faith. Jas. 2:14-16.
 - (4.) It brands as a robber. Mal. 3:8.
 3. Because the promises are great to the liberal.
 - (1.) Supplies. Prov. 11:25; 17:18; 28:27; Luke 6:38.
 - (2.) Companionship of Jesus. Matt. 28:20.
 - (3.) A rich reward at the bar of God. Matt. 25:33-40.

The Non-Efficacy of Good Works.

BY T. L. DIX.

For more than sixty years ago, a faithful servant of the Lord, Wm. C. Buck, founder of the East church, Louisville Ky., published the *Baptist Banner*, a predecessor of the *Western Recorder*. It was a welcome home companion, and read by our fathers and mothers. And the name of Wm. C. Buck clings about the religious press to-day. The religious press is as a beacon light in Zion. It brings to the home spiritual thoughts and scriptural lessons that lead Christians to walk more after the spirit than after the flesh. And I am glad to have contributed a mite to the press.

A good Christian woman called my attention to the second chapter of James, showing the efficacy of good works, about which we had had some discussions. This circumstance has brought me to the following thoughts:

The efficacy of good works becomes quite patent when we consider the attributes of Deity, who is *immutable*, immortal, eternal, omnipresent, omniscient, omnipotent God of mercies and of love. But also, let it be well observed that he is a God of justice. Therefore a sacrifice to supply the wrath of one who possesses all these great attributes must be one that possesses the attributes co-extensive with the Father. Therefore, it follows that if every human being should be sacrificed, it would by no means, be sufficient to appease the wrath of offended Deity. Therefore, he sent His son, and is no robbery to be equal with the Father.

Good works are *secondary*; resultants from faith. As Abraham's offering of his son was the result of faith. Therefore, righteousness was not imputed to him through the law, but by faith. The greatness of Abraham's faith is brought out by studying the dealings of God with him. Many persons were healed by Christ, not for the sake of good works, but by faith.

Let Jesus be estimated as perfect at one hundred, and the sinner perform one meritorious act which discounts Jesus as one. He is then ninety-nine, and the sinner is credited with one. Again, the sinner performs five more acts which discounts Jesus five more and brings him to ninety-four. And let this process continue until Jesus is brought to 0, and the sinner to 100, who, by his own efforts, over the head of Jesus, gains his right to citizenship in the eternal kingdom. This would be an unholy competition with the Savior.

Beginning equal with the Father, Jesus is "all and in all." He can save them to the uttermost that cometh unto God by Him, seeing He ever liveth to make intercession for them." Heb. 7:25.

The invitation is to all regardless of any conditions of the soul whatsoever. "And the Spirit and the Bride say, come. And let him that heareth say, come. And whosoever will, let him take of the water of life freely." ... Jesus stood and cried, saying, "If any man thirst, let him come unto me, and drink." Jns. 7:37.

As all men died in the old Adam, so the

souls of men are quickened in newness of life. So in Jesus alone, we get the wedding garment of righteousness.

The cry comes up, "what shall I do to obtain salvation?" The first is a conviction of that fact of standing before the baf of an offended God with his wrath resting over your head. This was the burden that Christian bore, as related in Bunyan's allegory. This is not to be gotten rid of by good works or self-righteousness, which Isaiah (64:6) says is but as filthy rags. But, by throwing aside the rags and, at the feet of Jesus, completely surrender yourself to him just as you are, and receive the quickening spirit that brings to the soul a new birth. Old things will pass away and a new order of things will be installed in your soul. You will no more walk after the flesh, for this is death; but to "walk after the spirit is life and peace." A new birth.

As to worldly amusements and indulgences, I would that ministers no more preach against these, for it creates animosities in the church and out of it, with painful contentions that destroy the spirituality of the soul and usefulness or influence of the church; and in one instance it brought about the use of arms, and it is apprehended that it may end in a feud.

Now, kind reader, do not say that I am in favor of a saloon on one corner and a place of iniquity on the opposite corner, as did a preacher in Kentucky, who was so persistent in his charge that I dismissed him, by saying that I had sixty years of good character behind me, and that I was too old to regard his accusations, therefore, if you wish, have it so.

Now, we are confronted with the problem; if we are not to preach against them; how shall we deal with worldly amusements? viz: the horse-race, the dance, the saloon, the card-table, theatre, etc. Do not deal with them at all, let them alone. But, instead, deal with the souls of men. Let them "choose this day whom ye will serve," God or the world. If you choose to serve God, then walk after the Spirit, for this is "life and peace." But, if ye serve the world, ye walk after the flesh, which is death. "Because the carnal mind is at enmity against God, for it is not subject to the law of God, neither indeed can be." We are not walking after the spirit when involved in the pleasures and amusements of the world, but walking after the flesh which is death. If the ministry will deeply impress the souls of men with these sacred truths, the safest and most sure way of counteracting the works of Satan, it will do more. It will bring the souls of men to Jesus.

Ministers have used language in the pulpit that is in violation of all decency. One of the best pastors I have had, indulged in such expressions and, as was his custom, came into my office the following Monday morning. I expressed, in strong terms, my disapprobation of the sermon, and kindly asked him to never again repeat it.

PASTORS, are you by precept, example and coming in close touch with those in your charge, zealously leading them to walk after the Spirit; or are you by your influence leading them to walk after the flesh? I would be glad to dilate upon this at large, but instead, will refer the reader to an article in the *West-*

ern Recorder, issue of the late thanksgiving number, page 3, under the caption, "Who is to Blame," "By a Northern layman." I would that every religious paper copy the article.

James did not propose to prove to God his faith by his works, but to his fellow man. For God can look into the soul and see the faith and righteousness. Neither does he claim that man is justified before God by works. And when he says faith without works is dead, he does not mean that faith is non-efficient, but it is not acting as when we say a man is dead to the world though he still liveth. The invitation to come was to those who thirsteth; who hunger and who are heavy laden, I will give you rest and lead you upon green pastures and by the waters of the river of life for I am the way, the truth and life. The invitation was in no case given to the self-righteous, nor to those who rely upon their good works. He that walketh after the spirit cannot restrain from letting his light so shine as to glory the Father which is in heaven. In every community there are those who walk after the flesh and those who walk after the spirit; and the may be in point of character, contrasted as Saul and David, the former walked after the flesh and could never have written the beautiful Psalms and songs of praise as did the latter. God would not have the former to be the leader of his people, but chose the latter. PASTORS, please take note of this.

I quit this subject with great reluctance, for it is hard to do it justice. But I am constrained to say that from the quickening spirit of Jesus, the walking after the spirit comes a joy to the soul that is *unspeakable*, as Bishop Kavanaugh said, in the course of a sermon—an aged and ripe Christian brother was very sick, when the physician very tenderly broached the matter of dissolution, the patient wanted assurance that the physician was not in error. When this was given, the patient fell to shouting and praising the Lord so vehemently that reaction took place and he got well.

Again, would I advise the ministry not to preach against worldly attractions for these are the gods of those who walk after the flesh, and to deprive them of their gods, would be unjust, for they might not find any beyond the grave.

We have here a band of Christian Baptists who are as faithful workers in Christ's vineyard as you will find elsewhere. They number about forty. By great efforts and sacrifices have built a handsome and well appointed house of worship. When new pews are obtained it will have a seating capacity of about two hundred and fifty. They have not the means. The old, ugly benches are an eyesore, and in striking contrast with the new and beautiful little chapel.

I offer the following suggestion upon my own responsibility without consulting any of the brethren or sisters, though the penalty should be extreme.

People show their rejoicing by making presents those whom they love. Now, whom should we love more than the cause of Christ? the new pews would be an inducement to attend church, and by this inducement, who knows how many souls may be brought to Christ?

Now, Brother Bailey, print this in your paper, that each Baptist church, or any other denomination in the State send you a small sum as a donation; and when the amount, \$250, is obtained, you forward it to the Holly Springs Church. And, should any church or person outside of the State send you a handsome little some, don't send it back, but send it along with the other monies; but write them a handsome letter of thanks.

Should this obtain any animosity, the members of the H. S. Church may entertain against you and me, at first, will finally melt their hearts with joy, and you will receive such a letter to you and the donors as will bring a tear of gratitude for having made a donation to this cause, and still more so when you come to Holly Springs and see the good work you have done. Now let us have the contributions.

Holly Springs, Miss.

Questions and Answers.

[Conducted by A. J. Fawcett, D. D., Hazlehurst, to whom all queries should be addressed. Make the questions short, simple and practical; let them pertain to church polity and biblical interpretation.]

Bro. Geo. E. McDaniel, Loaxfoma, Miss, asks, "are repentance and faith the means or cause of regeneration?"

In attempting to answer this question it is presumed that the nature of repentance and faith is understood, hence the import of the question is to ascertain, if possible, their relation to regeneration.

We remark first, they are neither the means nor the cause of regeneration; for if they were, then as far as human agency enters as a factor, into repentance and faith, so far would one be instrumental in his own regeneration. This, we know is diametrically opposed to the clear teaching of the divine word, "By grace are ye saved."

Whatever repentance and faith may be in themselves, they represent that state of mind and heart into which one is brought by divine favor, when he accepts Christ as his personal Savior; so we may say when taken together, and they belong together, they are the condition upon which one is regenerated, or saved. Hence, the master, taught, "Repent ye and believe the gospel."—Mark, 1: 15; Paul taught, "Repentance toward God and faith toward our Lord Jesus Christ."—Acts, 20: 21. This teaching was meant to set forth the condition of regeneration or salvation.

Rev. R. C. Unnry, Purvis, Miss., asks, (1). "Does the New Testament teach that the gift of healing and the power to raise the dead are perpetual, and may this power be performed now?"

I do not understand the Scriptures to teach that this power was to be a perpetual gift; on the other hand, it seems clear from the teaching of the Scriptures, that this power was exercised by Christ and the Apostles, for the purpose of establishing His own divinity and that of His religion, and after this miraculous power had served its purpose it was withdrawn.

(2). "How should a church deal with members who claim to have this power, and who form themselves into a body for the purpose of advocating this doctrine?"

I think the church should strive to faithfully and patiently teach such members more perfectly in the ways of the Lord. Should such an effort fail, then the church should use disciplinary power.

Bro. Jas. Thomas, Wesson, Miss, asks us to explain these words, "For the prince of this world cometh and hath nothing in me?"—John, 14: 30.

The prince of this (the) world is the same whom Paul describes in Eph., 2: 2. This prince of the power of the air, for the purpose of betraying the Lord, embodies himself in the person of Judas Iscariot. See John, 13: 2, 27, which Scripture teach that Judas had the devil in him, when the master used the words we are now attempting to explain.

By the words "nothing in me" the Savior most probably meant, though He was about to suffer, yet he would not suffer because Satan had any authority over Him, or any power to bring this suffering upon Him, but that he suffered of his own will, hence made a voluntary sacrifice.

(2). Why did not Paul heal Trophimus whom he left at Miltus, sick?"—2 Tim. 3: 20.

To this we can give no definite answer; because, Paul assigns no reason in the context, why he did not heal him.

We might surmise, by saying that the purpose in healing the sick was not so much to cure the afflicted as it was to demonstrate the fact that Christ committed to his apostles a miraculous power, which served as a test of His own divinity, and that of His religion.

Among the miracles performed by Paul let us notice two: First, bringing Eutychus to life.—Acts 20: 10. There was some semblance of reason why Paul should have restored this young man to life, because during the long sermon, which Paul preached, the young man fell from the third story of the house. But there was no real reason why he should heal Trophimus, because it was possible for him to recover by a natural process.

Second, The healing the father of Publius, Acts, 28: 9. A little investigation of the context will indicate that it was Paul's purpose to plant the Christian religion on the island of Malta, and the most effective beginning was to perform a series of miracles, among them was the curing of the father Publius, who was the chief man of the island. There was therefore a reason for curing him rather than allowing him to recover by natural process, which might have been doubtful. Had a like reason existed, no doubt Paul would have cured Trophimus.

Had Paul devoted too much of his time and energy to promiscuous healing, it might have impaired his usefulness as a preacher which should take precedence over everything else.

Pastor S. M. Ellis called and left money for THE BAPTIST—he never calls without leaving money for the paper to be sent to somebody somewhere. May his kind greatly increase.

Eupora, Miss.

I want to endorse the course of pastor Fancher and his Bear Creek saints, relative to dancing, etc. I sincerely believe that these so called "amusements" are only the "wiles of the Devil" to lead people astray; and the church that fails to discipline her members for such, is most certainly being led by "the Devil at his will." The Christian (?) who dances does so upon the wounded side and bleeding heart of the Son of God! They insult His humility. They reproach His name; they insult His mercy, and deny His blessed grace. How can a church claim a single promise of Heaven, with such members on her rolls? If we withdraw from members who join other folks, upon charges of "heresy," and refuse membership to those who have failed to be baptized (which is right), should we for one hour retain those upon our roll, who have wilfully and premeditatedly broken their vows to the church and are ignoring the bleeding cause of Christ? Turn them out; if they belong to the Lord's fold, they will most assuredly come back; if they are of the world, they should have no place in the church. If Jesus ever danced, or taught is disciples to dance, we should do so; if the great and good characters of the Bible, like Moses and Abraham, and Jacob, danced and hugged other men's wives, and walked with other men's daughters, why, then it is no harm. If there is one single soul in all the wide world, that has found dancing conducive to his or her spirituality, then we have no right to "cry it down." If it has a tendency to elevate the race, and make us all nobler Christians, and to assist us in our religious duties; if it makes us love God and his cause more; if it is a means of leading souls to Christ, then let all Christians dance.

God help the church to "draw the line" so distinctly that it shall mean something to belong to the church. I hope every church in the State will adopt such resolutions as pastor Fancher gives in his article.

Yours for His suffering cause.

CHARLES A. LOVELL.

March 29, 1901.

A card from Bishop Wilkinson says: "Send me a good large lot of copies of THE BAPTIST, I want to make a canvass of my membership for the paper, next week," for which he has our thanks in advance. No wonder his "work is moving nicely." Are there not many others who will do as he has done?

On another page is a good letter from Mexico, which is worth reading.

Rev. Dr. Murrah, President of Millsaps College, preached a most excellent sermon at the Jackson College, Sunday, March 24th, which was greatly appreciated by both faculty and students.

Pastor Yarbrough will preach for them on the third Sunday afternoon in April. This has been a good year for the Jackson College; and Dr. Barrett and his teachers have done a fine year's work.

THE DIVINITY OF CHRIST.

Recently I had occasion to prepare a sermon upon the Divinity, or Deity, of Jesus Christ. I was anxious to know the three reasons which appealed most strongly to cultured men in this locality, so I wrote to a few prominent pastors and asked them this question: "Please state the three strongest reasons you have for believing in the Divinity of Jesus Christ." I received answers from two Presbyterians, two Baptists, one Methodist and one Episcopalian. It occurred to me that these reasons will be interesting to others, and so I give them in this article.

The Rev. W. Robinson Netman, D. D., pastor of the Fourth Presbyterian church, Chicago, one of the wealthiest churches in the city, says: "(1) Because of the general trend of Bible teaching on that subject. (2) Because of what He was in character and in spirit, and (3) Because of what he did—including in the latter two, his work and present influence."

Rev. J. A. Rohdhaler, D. D., Fullerton Avenue Presbyterian church, one of the most scholarly men in the city, says: "(1) Because of his character—unique, faultless, strong, simple. (2) Because of his words—lofty, practical, unsurpassed, bearing the self-evidence of truth. (3) Because of his influence and power in the world. Whenever his character is the aim, human life rises towards the highest right, and reaches towards the purest in motive and effect. Whenever his words dominate the kingdom of God is manifested in power. Whenever his spirit inspires, man is faithful to his God and true to his brother."

Rev. Frank Crane, D. D., the noted Methodist preacher, and lecturer, says: "(1) The uniqueness of his character, (involving all the points in Bushnell's 'Character of Jesus'). (2) His more than human power of spiritual perception. (3) The fact that no man has been able to invent, or to imagine any being who could appeal to the common sense of mankind as being a better representative of God than He."

Rev. Clinton Locke, D. D., the most noted Episcopalian minister in the city, says: "(1) Because in no other way can I understand his words about himself. He arrogates to himself all the powers of God: to kill and to make alive, and to forgive sins. He equals himself with God. He claims to be the first of all and the cause of all, and He does all of this with the most perfect simplicity, yet without one qualification. (2) Because only by believing in Christ's divinity can I understand God. God is so mysterious, so vague, without parts or passions; how can I, a man, get hold of that? But God manifested in the person of Jesus Christ I can grasp, I can love, I can somewhat understand. (3) Because, assuming the New Testament to be the revelation of the message of God to men, its language about Christ is thoroughly inconsistent unless the person about whom it speaks is God. If I give up Christ's divinity, I must give up the New Testament, for it says, 'To honor Him is to honor even the Father,' 'The kingdom of God is His kingdom,' 'All power is given Him over the whole human race,' 'All judgment is committed to Him,'

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etc. He is the express image of God's person. There are hundreds of other words in the New Testament, and unless Christ be God, they are certainly impious."

Dr. William M. Lawrence, pastor of the Second Baptist church, is thoroughly well known. He says: (1) "His own words—they are capable of but one interpretation. (2) His acts—not particular deeds, nor miracles, but himself expressed in movement—it was natural for Him to act as God as it was for him to act as man. (3) And most of all in the totality of His words and acts there is made up not only on my mind a unique impression, and constantly that makes Him to my mind companionable as man but as effecting in me as His right and my need of the spirit of worship toward himself such as I could give to no other human being, however exalted, and must offer him."

Prof. Ernest DeWitt Burton, D. D., of the New Testament department of the University of Chicago, says: "(1) His own statements, the truthfulness and correctness of which are vouched for by His own clear understanding of Himself, and by His character. (2) His spotless, unequalled, unapproachable character in itself considered. (3) The effects of His life on His own and all subsequent ages."

It is remarkable how closely these six gentlemen follow in the same line of opinions. Their reasons are substantially the same. I may sum up the reasons for the divinity of Christ thus:

1. By His words.
2. By His works.
3. By His influence.

JOHN T. CHRISTIAN.

Chicago, Ill.

What Do the Scriptures Teach

AS TO THE HUMAN NATURE OF CHRIST AND HIS SUFFERING?

In the sphere of theological discussions many differences arise. The causes of these differences are varied. Sometimes they are due to the lack of perspicuity on the part of the writer, sometimes to a misunderstanding of the use of words, and sometimes to a different interpretation of the Scriptures. Where there should be least differences there seem to be most. In studying or discussing a question it is best to give it a thorough investigation before drawing a definite conclusion. Read the Scriptures that seem opposed and see if there is really any opposition or disagreement, then it is time to draw a conclusion.

Since Bro. Lawrence's articles on "Substitution" and the "Humanity of God," I have seen others opposing his views, set forth in them. Of course, one man has as much right to a view of his own as another, and an erroneous doctrine should not be allowed to pass unnoticed, if it be erroneous, but should be condemned. It is nothing but right to give both sides a careful consideration before condemning the one though may agree with the other. A fair trial is necessary before passing judgment either way; that much is due at least. Grant what you ask.

I may differ with Bro. Lawrence on many things, but if I understood his position, and

I think I do, we hold substantially the same views on the above named subjects.

On Bro. Lawrence's last article, the "Human Life of God," Bro. Schilling has presented some views and some Scriptures supposed to refute Bro. L.'s argument, and even credited Bro. L. with saying (if I get the meaning of his language) that sin entered Christ's nature. I fail to find where Bro. L. made any such statement. To have understood what was said would have been to avoid the error.

Bro. Schilling's proof texts fail of his would be proofs and refutations. Luke 1:35 in no way eliminates Christ's human nature, but rather shows how the divine became united with the human. To admit that Christ had a fleshly body is to admit that he had a human nature, and that he had flesh cannot be denied. This human nature is transmitted from Mary, and her human nature was not separate from her fallen nature. The fact that Christ is the seed of woman, the seed of David, the seed of Abraham, is proof that his nature is that of his race. This is shown in Hebrew 2:14. "Since the children are sharers in flesh and blood, he also in like manner partook of the same." Hebrew 2:16. "Not of angels doth he take hold, but he taketh hold of the seed of Abraham." Christ calls himself the son of man.

Now, since Christ assumed fallen human nature, it does not follow that sin entered his life. If the conception of the Holy Ghost Ghost could cause Mary to transmit human nature in its pre-fallen state he could cause her to transmit human nature without its sin just as easily. The passages as quoted above are conclusive.

Bro. Schilling states, "Christ is called the last Adam, and in His human nature he stood where the first Adam did before the fall, morally pure." So far as sinfulness is concerned he did, but that is all that can be said, for in his human nature he partook of the same infirmities that all human nature does, and was tempted as all human nature is tempted. To eliminate these qualities would tear away the factors in Christ's life that fitted him to be a Saviour of man. This is clearly shown in Heb. 4:15. "We have not a high priest that can not be touched with the feeling of our infirmities, but one that hath been in all points tempted like us as we are, yet without sin." Heb. 2:17. "Wherefore it behooves him in all things to be made like unto his brethren." From these passages we see that Christ's human nature is like that of his brethren (sin excepted).

The body to which Bro. Schilling refers in Heb. 10:5, in no way refutes the argument of Christ's fallen human nature. This is a body in which the two natures of Jesus Christ dwells. This language was spoken by David and found its complete fulfillment in David's great successor, who recognized the insufficiency of animal sacrifices, and unconditionally devoted himself to the one great and acceptable sacrifice. Primarily, this language applied to David is applicably typical of Christ, and in order that Christ make an acceptable sacrifice he must possess a body like unto his brethren. Paul says, in Phil. 2:7, 8, Christ "emptied himself, taking the form of a

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servant being made in the likeness of men, and being found in fashion as a man, he humbled himself, becoming obedient even unto the death of the cross." Christ was a man as other men, and Mary contributed the body and human nature of him to the divine plan of redemption, the instrument through which God accomplished his will.

Again, Bro. Schilling misses the idea in I Cor. 15:47. Paul is here speaking of Christ's resurrection body, as Dr. E. P. Gould says: "This would not apply to the earthly body of our Lord which was earthen like ours, but to the body of his resurrection." He is speaking of Christ's earthly body. Now, if Christ in the body is not subject to sin, he has gained no victory, but thanks be to God that he is victorious over sin, death and the grave.

It is a mistake to attempt to justify our opinions (held in opposition), on the grounds that we can not find scriptures that will agree *verbatim et literatim* with the doctrine in question. No, I agree that we do not have the words "without the suffering of divinity there is no such remission," but that is no force against the doctrine of the suffering of divinity. We have scripture sufficiently plain to prove that divinity did suffer. The mere suffering of Christ's physical being was not sufficient. The atonement which Christ made was toward God. The divine law which was broken must be repaired by the divine. This suffering comes about by the mystical union of the two natures. These two natures make one person. Christ was a person before his incarnation, and also after, and but one, so the two natures constitute but one person. This is seen in the miraculous conception and birth of Christ. John, in 1:14, says: "The Word became flesh," then God became flesh. As Dr. Harvey said: "He became one of whom true humanity could be affirmed. In this union, the Word, though divine, became human, Christ, referring to himself whether the human or divine, uses the pronoun 'I,' a recognition of the one person."

It is the one person who acts, and it is the one person who suffers. This one person has both the human and divine nature. Now the Scripture that says he suffered, Heb. 2:10, "For it became him for whom are all things and by whom are all things in bringing many sons unto glory to make the captain of their salvation perfect through sufferings." The captain of our salvation is Christ. He gives salvation in consequence of being made perfect through suffering. Divinity alone is able to give us salvation, and he who gives salvation is he who suffers. Hear the words of our risen Lord, Luke, 34:46: "Thus it is written, and thus it behooved Christ to suffer and rise from the dead the third day."

I think the lump of ice is still there undiminished, and that it is not well to accept our opinions for facts, but to accept God's truth as facts.

Fraternally,
L. F. GREGORY,
Ita Bena, Miss.

The Christian Guardian says: "Thank' is related to 'think.' Thankfulness can not be without 'thankfulness.' When we muse, the fire of gratitude burns. Rubbing will set dry sticks on fire. Thinking is mental friction, and produces the warmth of gratitude."

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The Glorification of Christ.

My beloved friend, Brother Lawrence, has given us an able and orthodox article on "the humiliation of Christ." I heartily agree with his position and am glad he put it so forcible.

I want to merely call attention to the other side—the glorification of God. Not only did Christ humble himself in becoming man, but also glorified himself. God is in all things. All created things are exponents of his goodness and glory. The rosebud shows forth his glory: "The heaven declare the glory of God," man discloses his glory. "The glory of God," says Irenæus, "is the living man: the life of man is the vision of God."

If God then is living and manifesting glory in the life of nature and of man, how much more true is it that he has revealed himself in the person of Christ. "Christian revelation is not a message about God." The Jews had a common saying, "All other prophets saw as through nine glasses, Moses as through one." Christ has lifted many of the dimmed glasses, so now we can almost see the Father's face. But while we still look through a glass darkly, yet the world has learned infinitely more of God during the last nineteen centuries than it did during the several thousand years that preceded this revelation.

1. In the Incarnation *personality* was revealed Christ says, "I came that you may have life and that you may have it abundantly." The incarnate God possessed a human body and a human soul, but a divine personality. Human nature could possess this divine personality and not become a whit less human, and it was because he was eternally personal that he was able to give personality to human nature. The God-man—not the man only was tempted for us, suffered for us, and is now able to sympathize with us. As we behold the God-man, whatever else we may not know, we may be sure that God is personal.

2. Divine *power* is also revealed to the world. God said to Paul, "My power is made perfect in weakness." He signally displayed his power by showing that he controls everything. He cured the sick, healed the lame and raised the dead to life. He spoke to the howling winds and angry waves and immediately the raging billows lay calmly at the feet of their Master. We see the culmination of this power in the resurrection. The Old Testament Saints did not have the full assurance that there would be a resurrection, and God glorified himself when he demonstrated the resurrection by raising Christ.

3. Again the glory of God shines forth in the *perfection* while Incarnation revealed. It was not a mark of weakness but one of perfection that he was able to manifest himself in the least. Christ was perfect in that he was without sin. Satan met him on the Mount of Temptation and then a mighty battle was fought. This is the greatest conflict of history. We speak of Thermopylae, Gravelgar, Hastings, Waterloo and Sedon, but the greatest battle of the world was fought between Christ and the devil. Here the destiny of millions of men hung trembling in the balance, but we hear Christ saying, "Get thee hence Satan" and the battle is won.

Jesus had not sin, he kept the law from his youth up. By this *active* obedience he was glorified among men.

4. Then God's wondrous *love* is manifested in the Incarnation. We never would have appreciated God's compassion and mercy to the full extent if we had not seen them in the person of Christ. God's love goes out and calls men back to him. "God was in Christ reconciling the world unto himself." John gazed upon the fearful scene of Calvary and meditated upon its properties until overwhelmed with gratitude he exclaimed, "What manner of love the Father hath bestowed upon us!"

Christ sits today in his human body at the right hand of the Father, and in him we shall behold through eternal ages more and more of Divinity, we shall see further and further, on and up into the beauty and holiness of the triune God.

W. A. HEWITT.

Joe Miller Ramsey,

THE BLIND BOY PREACHER, AND HIS WORK AT LEXINGTON, MISS.

Brother Ramsey came to us on March 2d, ill from an attack of la grippe, but his attentive audiences failed to discover the effects of suffering after his second discourse.

Having suddenly lost his eyesight when a boy of fourteen, ambitious for a finished education and a profession, for weeks he mourned his fate, but finally bowed submissively to the chastening rod and accepted that hope which proved to be the shadow of coming blessing.

Bro. Ramsey's knowledge of history, past and present, is remarkable; his simplicity and eloquence so combined as to make him a constant surprise to his audience, his consecration forming him a "masterpiece of grace for a niche in the heavenly temple." While his warnings were decided, picturing how surely the stream carried on to destruction the blossom that has fallen into its current, they were delivered in such gentle loving tenderness, we thought of the blessed Christ when he wept over Jerusalem.

Although a dark curtain shuts out the physical light of the eye, he seems to know the human mind and heart as a skillful musician knows the instrument, "and sweeps all the keys before him."

As Newell Dwight Hillis said of Mr. Moody: In his address no element of speech was lacking; he exemplified earnestness, directness, moral enthusiasm, skillful appeal and experience, knowledge of events, and things, imagination, humor, pathos, moving his audience from tears to laughter. Like Luther, he seems to feel that "being sent of God" he is working out "a plan of God."

Many conversions increased their membership of the churches, and the heart of faith was opened by all to receive the "gift of God" as the "earth bars her bright to sunshine and rain," until we could almost detect Christ's footfall, and the "chime of the bells around His garment's hem!"

Of course the "critics were abroad," but their criticisms fell as harmless as the snowflake (?) would fall upon another, and we remember that the publican's blessing existed in that he cared only for what God thought. May the unity of purpose and spirit which characterized this meeting spread its blessing to communities both near and distant, until "Christians who strive" shall be known no more, thus shedding a new light on the old paths, and doing old duties with new inspiration, which will insure the development of the life of Christ within us and enable us to regard our trials as royal ambassadors from the King of Peace.

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Our Offers.

THE BAPTIST one year and an elegant Teachers' Bible of superior binding, printed in bourgeois type, flexible backs and self pronouncing, to new subscribers, only \$3 30
Same Bible, to anybody prepaid, for only 2 30
THE BAPTIST and Baptist Annuals, for 2 25
THE BAPTIST and Home and Farm, for 2 25
THE BAPTIST and Orphanage Gem, for 2 00
Church Roll and Record 2 00
Church Roll and Record, smaller size 1 50
Baptist Orphanages in the South, by Dr. Z. T. Leavelle, in pamphlet form, vach, sets; twenty-five copies 1 00

A Sathing Indictment.

At a mass meeting in the Second Presbyterian church, Portsmouth, O., on a recent Sabbath afternoon, in the presence of over two hundred men, a converted gambler and ex-saloon keeper made the following statement, which has created a profound impression, and I herewith transmit it to your paper that it may do good in a wider sphere:

"I have been in the saloon business, with a gambling room attached, for the last four years, and claim to know something about what I am now going to tell you. I do not believe that the gambling den is nearly so dangerous, nor does it do anything like the same amount of harm as the social card party, in the home. I give this as my reason: In the gambling room the windows are closed tight, the curtains are pulled down; everything is conducted secretly for fear of detection, and none but gamblers, as a rule, enter there; while in the parlor all have access to the game, children are permitted to watch it,

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young people are invited to partake in it. It is made attractive and alluring by giving prizes, serving refreshments and adding high social enjoyments. For my part, I could never see the difference between playing for a piece of silver moulded in the shape of money and silver moulded in the shape of a cup or thimble. The principle is the same, and whenever property changes hands over the luck of cards, no matter how small is the value of the prize, I believe it is gambling. Have you ever thought of it? Where do all the gamblers come from? They are not taught in the gambling dens. A 'green r,' unless he is a fool, never enters a gambling hell, because he knows that he will be fleeced out of everything he possesses in less than fifteen minutes. He has learned somewhere else before he sets foot inside of such a place. When he has played in the parlor, in the social game of the home, and has become proficient enough to win prizes among his friends, the next step with him is to seek out the gambling-room, for he has learned, and now counts upon his efficiency to hold his own. The saloon men and gamblers chuckle and smile when they read in the papers of the parlor games given by the ladies, for they know that after awhile these same men will become the patrons of their business. I say then, the parlor game is the college where gamblers are made and educated. In the name of God, men, stop this business in your homes. Burn up your deck and wash your hands."

After he had taken his seat another converted ex gambler, who led the mens' meeting in the Second Presbyterian church the following Sabbath, arose and said: "I endorse every word which the brother before me has just uttered. I was a gambler. I learned to play cards, not in the saloon, not in my own home, but in the homes of my young friends, who invited me to play with and taught me how."

I send you these testimonies, hoping that you can use them, and that God will sound through them a note of warning to card-playing Christians. A number of men went home from that afternoon meeting and set up a new rule in their families, that never should another game be played inside their houses; that their parlors should not become kindergartens for training young gamblers.—Exchange.

A Fearful Indictment.

The census just taken in Cuba, by the United States, shows an appalling state of affairs, and is one of the severest indictments of Romanism, that has dominated the country for centuries, that can be found.

The total population of the island is shown to be 1,597,797, with 552,928 children of school age, of whom only 49,314 were in school at the time of the census. Two-thirds of the population can neither read nor write; and only nine per cent are foreign born, while only thirty-two per cent have negro blood in them, the rest being native white born. This is a better showing for the whites than was expected, as Cuba has always been looked upon as a negro country; but there are twenty-five per cent more negroes in Mississippi than in Cuba, according to the population.

But the most degrading and shamefully wicked fact about Cuba is the showing of only twenty-four per cent of the adult population to be married, out of the towns the per cent is smaller than that. The reason given for this is that a grasping and covetous priesthood has placed the marriage fees so high that the poor people could not be married, and have lived together without the marriage vow ever being taken between them as man and wife.

This is a fine state of affairs for a church that claims to be the patron of all that makes for the well-being of the race—seventy five per cent of the people living out of wedlock, and sixty five per cent totally illiterate, most of whom are white at that. It is time Romanism was mending its practice or changing its boast. And this is the record wherever Romanism prevails, without one single exception.

Cuba must have relief; she wants relief. After the religion of the Lord Jesus Christ has had a century of growth in that fertile soil, you will find that a great and mighty change has swept over the island. We must preach the gospel of the Lord Jesus Christ. Let the priest with mumbling voice give way to the clairon voice of the preacher of the gospel, and things will undergo a transformation that will be marvelous to behold. May that day speedily come.

Twentieth Century Meeting.

The 20th century meeting, held with Aberdeen Baptist Church, March 29, 30 and 31, was quite a success.

Rev. M. V. Noffsinger was elected moderator; Rev. A. T. Camp, clerk. Introductory Sermon by Rev. E. B. Miller, on the subject of, "A New Testament Good Man," was crisp and to the point.

In the afternoon the subject of "Method of Apostolic Missions" was fully and freely discussed by brethren R. A. Cooper, E. B. Miller, Jeff A. Rogers, C. T. Kincannon and A. T. Camp.

At 8 p. m., we listened to the pure essence of the Gospel, by Bro. Cooper.

March 30th, 9 a. m., we had a most instructive and enjoyable Scripture lesson by Rev. L. M. Stone, after which, the subjects of "Responsibility of Pastors," and "The Apostolic Secretary," were discussed with much interest.

At 11 a. m. Bro. Rogers preached from Titus 3:8. This brother believes in staying hard by the Scriptures, and he stays there, hewing to the line letting the chips fall where they will.

Subject for the afternoon, "Progress in Missions."

At this point this scribe had to leave, so we missed the sermon to be had from Rev. A. V. Rowe, and the lecture from Rev. W. T. Lowrey.

A. T. CAMP.

Cedar Bluff, Miss.

We acknowledge an invitation to the Commencement Exercises of the Langford High School, April 19-21. The sermon will be preached by Dr. W. T. Lowrey; it will be good.

1901

A New Argument for Missions.

Only one month now until the Southern Baptist Convention meets in New Orleans; and what we do for Home and Foreign Missions must be done quickly. The fiscal year closes on the night of the last day of April, and all money for either of the Boards ought to be sent in time to reach them by or before that day.

Several thousand dollars every year fail to get to the proper destination in Atlanta, or Richmond, in time to be counted on the year's work—and all because treasurers and committees do not act promptly. It sometimes happens that our churches put off collections until the last Sunday in April, when it rains, and the year passes without anything being received from the church. Ordinarily it is best to take the collections earlier, and not risk the weather on the last of April.

The usual arguments still hold good for taking Foreign Mission collections this year—the need of the heathen; the command of Christ; our ability and obligation to give it to them; but to these is to be added another and special reason this year. The work of the missionary is under the hottest fire now since the time of their first going out in the beginning of the Christian era.

The newspapers attack him; the magazines attack him; the cartoonist attack him; some would be statesman attack him; gentlemen of leisure who travel around the world attack him; and if there ever was a time when his friends, who are now to be counted by the millions, ought to rally around him and support him, that time is upon us now, even today.

The plainest duty that has been revealed to Christian men and women, since the visible presence of our Lord faded from sight as He ascended to His rightful throne in the heavens, in the snowy chariot of the clouds, is to so increase our contributions to missions as to make an answer, once for all, to our critics that will be heard around the world, as the brave missionary of the cross goes forth telling the story of Jesus and His love.

We can do it; we ought to do it; we must do it—for Christ's sake we must do it, and do it now.

For The Baptist.

Once more THE BAPTIST, that I deemed lost to me, appears of its own accord, like the moon from a cloud, after an interregnum of one month, and I send you a check for the subscription for this year. I never saw your *du*, as you call your notice, and regret to hear that any should have become offended at a mere call for payment, a course we all are accustomed to in business.

I have read with wiser care this to me, resurrected number of the paper, and am struck with many things therein.

So we have a Cathedral Church in Jackson. Now, the word has no kind of English meaning, except in an Episcopal sense. It is not a New Testament word. It means a church forming the seat of a Diocesan Bishop, from whom goes out all the commands to the Roman clergy. Lord save us from any Cathedral.

Brother Fancher starts out very well with

THE BAPTIST.

his resolutions, but turns his pot over in his last one, where he asserts, "That any member of this church who participates in a dance or allows the same in their homes, or uses intoxicants till they are *drunken*, or uses profane language, or other offenses of a kindred kind, that after a reasonable time is given for repentance and voluntary confession, if they fail to come forward and make satisfactory acknowledgments, that the church withdraw from them."

A church cannot succeed by the cold force of discipline, there must be an inner leaven, or the loaf will not rise; and then this inner leaven must be kept warm by being in full sympathy with the great spirit life and be in fellowship with the life of Christ, or give no results. This condition is known by the love that it exhibits.

Now, who wishes to prostitute the church to so low a place as this? Why lay the sin at becoming drunken? Why not come out against the use of intoxicants in any place or manner, and stamp the seal of church dishonor upon all the vices he enumerates.

Possibly the brother deems his a cathedral church also, and that she has the power to pardon and forgive sin, a power never given by Christ to any church.

A church should make no compromises with the devil or his practices, and liquor that gangrene on society, should be driven from both church and world. Many men are talking about destroying the blind-tiger by reinstating the saloon. I would say I reside in a dry county. While the saloons ran, whisky came to the county by car loads, and drinking men made no complaint. After two dreadful canvasses the county went dry, and now because a hundred jugs come in for Christmas, the wets have far more to say about the jugs than they did about the barrels.

A man once owned a mill on a small creek. Once, when the water became very scarce, he sent his sons down to chink the leaks in the gates with saw dust. Seeing their efforts availed but little, they decided to pull up the gates, knowing this would stop the leaks. This they did, and next morning the old man found the leaks in the gates all stopped. We hope brother Fancher will get up a better set of resolutions, in which total abstinence will be fully embodied.

The attempt to use whisky in moderation is ruining our State. Its use has demoralized our people. At first our illegal steps went no farther than bulldozing. We went from thence into mobbing; then to lynching, and we have so far retrograded as to get down to the old punishments of the Indians—burning people. The bottle calls upon the cards, these the pistol, with its train of consequences, and all these evil things have lessened the difference between the church and world, till it is difficult to tell the church people from those of the world. The church can greatly aid in the work of general reform, if she will panoply herself for the battle, and refuse membership to all who participate or encourage the use of ardent spirits as a beverage. We have conquered the barrel and saloon, let us now, not run from the jug.

LAYMAN.

Home Missions in Mississippi.

The cause of Home Missions appeals to every heart touched with patriotic impulse. To see his own people under Gospel influence was a passion so strong with the great apostle that he said, "My heart's desire and prayer to God for Israel is that they might be saved." "I could wish myself accursed from God for my brethren—my kinsmen according to the flesh." It was not only the joy of their salvation that he had in contemplation, but the additional fact of their great usefulness in the spread of the gospel. To see our own people saved, to plant churches in communities that are destitute of gospel privileges, to evangelize our cities, towns, and rural districts certainly is a Christly work, and ought to engage our sympathies and efforts from a missionary point of view with the same zeal as to help save a people of another land. Before we had a State Mission work of our own, the Home Board had already done much for our State in giving the gospel to our people, as at Biloxi and Jackson. Since 1893, side by side with our State Mission work, and in co-operation with it, our people have enjoyed its help in reaching communities that otherwise we could not have cultivated. In this way we have, as a State, been brought under special obligations to the Home Board, and so should we feel happy in helping this Board carry on its great work in giving the gospel to our own people.

A. V. ROWE.

A Parable.

A boy, friendless and helpless, was taken care of by a man of means, was fitted for life and became himself in after years a man of great influence and wealth. The benefactor of his early life still lived, and his good deeds multiplied themselves in many directions, for he was careful to instill the same principles of helpfulness not only in this one boy but in others also who came under his benign touch. His resources for doing good were thus constantly increasing, ever widening and blessing the world. Such has been the history of our Home Board. All over our land, from Maryland to Texas, are the churches grown strong and vigorous, that once were friendless and helpless, until warmed and nourished by the Home Board. This was the object of its creation more than one half century ago, and royally has it fixed the ideal of the wise men who gave it being. Perhaps at no period of its existence has its good work been more manifest than of its co-operation work in the States, for it has thus become more thoroughly identified with the work that was needful.

A. V. ROWE.

The "Annual Report of the South China Mission of the American Southern Baptist Convention," through the kindness of brother E. Z. Simmons, Canton China, has just been received. It makes a fine showing for this hard year in China. It shows 145 baptisms; 18 exclusions; 15 deaths, and \$556.25 contributed to missions. The *Annual* is a document of 20 pages.

The Home.

The First Home.

Across the years, subduing
The bitterness and strife.
The memories of the sweet first home
Forever shed their light.

The singing of the green wood fires
Comes to me soft and low.
Among the songs that sweetly waft
From childhood's gleaming shore.

And mingling with its cadences,
Like strains from angel's tongues,
Are borne to me at morn and eve
The hymns that mother sung.

Upon my hearth still seem to glow
The fragrant green wood fires,
And life touched with their rosy glow
Gleams for me sweet and fair.

And when in sorrow's hour my heart
With anguish keen is wrung,
I feel their kindly warmth and hear
The hymns that mother sung.

—ELEANOR GILCHRIST.

Hazing to be Abolished.

In agreeing to abolish hazing at West Point, the presidents of the four classes formally state their realization "that the deliberate judgment of the people should, in a country like this, be above all other considerations." It has never fallen to the lot of embryo militarism to read a neater lesson to symptomatic imperialism.—N. Y. World.

A Righteous A. I.

The Supreme Court of North Dakota lately disbarred from the practice of law in that State, A. I. Simpson, district attorney of Stark county for failure to discharge his duty as prosecuting attorney in the enforcement of the prohibitory law of the State.

"Start Me."

"Start me!" cries little Alice from her perch in the swing. "I want to go high; start me!"

"Somebody can't be starting you all the time," answers Tommy half impatient of her demands upon him, half desirous of giving her a bit of instruction. "Put your foot to the ground and start yourself." It is the same story, the same cry, the world over. People are longing to mount high along many lines, but for the most part they are sitting still and waiting for somebody to start them. They want to reach success in literature, in business or professional life, but they want to swing high from the first—to be pushed by some one's money, strength or name. Those who are really willing to begin with their feet on the ground and start

themselves are comparatively few.

One who has been brought much in contact with young people, young women especially, and has been endeavoring to help them, recently said that her greatest discouragement lay in the fact that they all wanted to begin at the top. They wanted at once the reputation, the pay and the patronage, of those who had been long years in the work. They wanted to be pushed—a good, strong push, that would set them flying at once—instead of putting their own feet to the ground and slowly working up for themselves.

—Selected.

"I Like It, But."

Praise with a sting in it is not worthy of the name. It is of small comfort to a pastor when a member of his congregation takes pains to praise his sermons, and winds up with that depressing little word "but"—What comes after that word, may be only a look, a shrug of the shoulders. The sting is keen, and the attempt at praise falls flat. "I liked it, but"—had better be left unsaid, if praise is intended.

False Values.

When Abraham offered to Lot a choice of pastures, it seemed to Lot that Fortune's favors had certainly come to him. So did the Israelites when God gave them quails, and a later generation when he let them have a king. So did Jonah, doubtless, when he found the ship going his way for Tarshish. But they all were mistaken. The watered plains may have looked pleasant to Lot, but they were the way to Sodom. The quails and king and the ship for Tarshish had better been let alone. The real point is, not whether things are going our way, but whether they are going God's way.

Our Enemies as Bread for Us.

When Caleb said of the giants, "They are bread for us," he uttered a vigorous expression of courageous faith. The figure of speech was used by Jeremiah and the Psalmist. Why, then, should we be offended with college boys, if, in their spirit of self-confidence, the speak of their opponents as "fruit"? The phrase is a modern variant of the Old Testament.—Ex.

A touching anecdote is related some time since of a poor servant girl in London, who had attended the ragged schools and received spiritual as well as mental benefit

from them, and who, one evening, at the close of school put into the minister's hands, much to his surprise, a note containing a half sovereign (ten shillings English currency.) Her entire wages were only eight pounds a year. She offered this as a thanksgiving tribute to God for the blessings she had received from the schools, very modestly and beautifully remarking that it was not much. "But, sir," said she, "I have wrapped it up with an earnest prayer and many tears." Here is, indeed, a most rare and beautiful envelope. Would that our offerings, as we lay them before God's altar, were more generally inclosed in such golden envelopes. "An earnest prayer and many tears." Sweet child! thou shalt be recompensed at the resurrection of the just.

Always Ready.

"How many runs this month, Captain?" I asked a friendly fireman.

"We didn't turn a wheel," came the positive reply.

"Didn't turn a wheel this month!" I exclaimed. "Well! well!"

As I went on my way I mused: "The city has fed two great horses for one month and paid \$300 or \$400 in wages to five men for the same time, and all for what? Nothing. 'Didn't turn a wheel.' That \$400 might have been given to the city poor; it might have been invested in some manner so as to bring the taxpayers a return. Why, children could have!"

Listen! As I muse, deep-clanging bells send out a fearful peal. "Fire!" "Fire!" they cry on every hand, and a great business block gives indication of fire within. A few minutes more, and \$10,000 worth of property will be doomed, when from down the street sounds a rattling gong. I turn and see, coming with fearful speed, the horses plunging madly, the department which "didn't turn a wheel for thirty days." There was the Captain holding the reins, his hat off and shirt-sleeves rippling in the wind. They are the first on the scene, and within three minutes a line of hose is laid, and these same men are ascending ladders and diving into windows which belch with smoke and flame. Though we have lost sight of them we know they are fighting the fiend, and soon they come out again covered with smoke and ashes and—glory. The fire is conquered, the beautiful building saved, and as the sweating horses and exhausted men go slowly back to their retreat, I muse again: "For thirty days the city paid out a

total of \$400. On the thirty-first day it saved \$10,000. It paid the city to be ready to watch."

"Watch ye!" the Master says. Yes, if for thirty years the tempter does not come, do not close the eyes. It may take time and attention, but it pays.—Robert Zaring.

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Penn. Mutual Agency Association, Atlanta, Ga., April 18th to 22nd 1901.

General Assembly Presbyterian Church in U. S. Philadelphia, Pa., May 15th, to 31st 1901.

Womans' League of America, New York City, April 30th, to May 3rd, 1901.

Congregational Association of Alabama, Birmingham, Ala., March 29th, to April 2nd, 1901.

Mississippi Historical Society, Meridian, Miss., April 19th, 19th, 1901.

American Committee Young Men's Christian Association, Nashville, Tenn., April 18th, 27th, 1901.

Annual Meeting Inter-state Cotton Seed Crushers Association, New Orleans, La., May 14th-16th, 1901.

Supreme Council Royal Arcanum, Asheville, N. C. May 15-23rd, 1901.

General Missionary Conference, M. E. Church South, New Orleans, La., April 24th-30th, 1901.

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Our Sunday Schools.

FROM MEXICO SUNDAY SCHOOL.

Rev. Francisco T. Treño, one of the first Baptist converts in Mexico, died at his home in Monterrey, Jan. 27, at the age of 53 years. He had preached the gospel with power and marked success for more than thirty years, a large part of the time in the employ of the Northern Board. His long ministerial career was marked by deep piety, great activity and efficiency; hence his death will be sorely felt.

On December 26 Felipe Ruiz, was brutally assassinated by fanatical Catholics near Toluca, State of Mexico, his offenses being that he was a member of the Methodist church, allowed the gospel preached in his home, and he had testified in court against the local priest who, for outrageous violations of law, had been thrown into prison and fined by the authorities, they themselves being Catholics. Emerio Villal, while quietly engaged in selling Bibles, Feb. 15, was assaulted by two Catholics and stabbed through the right wrist and in the left shoulder, narrowly escaping with his life.

Two members of the Morelia church have just left on a 400 mile missionary and colportage tour, to be gone four or six weeks. They took \$60 worth of Bibles and other religious books to sell along the way. Most of the territory through which they are to pass has never been visited once by a colporteur or missionary, but we have been reliably informed that those Indians are liberal and docile, and we hope they may be easily reached with the gospel.

Mrs. Robert P. Mahon, who has been wrestling with a stubborn case of fever in Toluca, for ten weeks, is now thought to be of danger and so soon as she is able to travel, she and her husband will visit home-folks at Jackson, Tenn. Mrs. Lilla Nelson Hooker, who has watched almost day and night by Mrs. Mahon's bedside for six weeks, has returned to her home

at Leon to take some much needed rest. Though Mrs. Hooker is little more than a school girl, the attending physicians say she is remarkably skillful and efficient in a sick room.

Missionary Hooker has recently organized a church at Leon with ten members; five others have since been added by baptism. Bro. Hooker now preaches in Spanish with ease, clearness and power.

Rev. Wm. F. Hatchell and wife, our newly appointed missionaries from Texas, have reached Leon and begun the study of Spanish. Their future field of labor has not yet been determined positively.

Brother Mahon has been in Mexico only two and a half years, yet he is taking high rank as a missionary. He may represent Mexican missions before the New Orleans Convention in May. I suppose no other representative from Mexico will be there.

J. G. CHASTAIN.
Morlia, Mexico, April 1, 1901.



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No. 553.

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"Cardinal Gibbons."

Cardinal Gibbons has been interviewed about Mrs. Nation, and he says that total abstinence is not essential to morality and a mistake as regards policy. High license, a wise restriction and an effective system and then criticizes Mrs. Nation's methods.

The reporter says, "this is probably the first time the Cardinal has come out so openly on the temperance question and takes a stand against total abstinence. It is contrary to the position Archbishops Corrigan and Ireland," but he does not say how much the liquor oligarchy paid for it.

Cardinal Gibbons knows that every drunkard was once a moderate drinker, and that the tendency is all to excess, and that total abstinence is the only safety a man has to keep from being a drunkard, that if three drinks will make a man drunk that the first drink had as much to do with making him drunk as the second or third, and he never would have been drunk if he had not taken the first, and if three drinks make a man drunk, he was one-third drunk when he took the first drink.

He also knows that high-license whiskey will make folks drunk, and it is very little consolation to a mother when she sees her son drunk to know he got drunk on high-license whiskey.

Seven-eighths of all the saloons in the United States are run by Catholics. Mrs. Nation has the following to say about him:

"I have no patience to discuss the declaration which Cardinal Gibbons made, that the moderate and occasional use of alcoholic liquors is not to be condemned and is not immoral. He was speaking the message of the devil. It came straight from hell, and how a man who pretends to be a minister and a moral teacher can bring himself to utter such shameful sentiments I can not understand. I will not try to answer it, only to say that the results of moderate drinking, which almost always leads to some kind of excess, are seen on every side and known by every one, and certainly Cardinal Gibbons cannot be an exception. The idea of a saloon-keeper being a reputable citizen is preposterous and so impossible that this statement, too requires no answer. Every one knows that a saloon-keeper never expects to obey the law. He cannot carry on his business and obey the law, either human or divine."

Senator H. D. Money says: "I say to drink anything is bad, and I do not drink, and I do not want

any one to drink unless he feels like it; and if he does I do not intend to prevent him.

He says: "We all know very well that you are not going to make a man a temperance man by denying him what he wants when he can go over the line and get it in another place.

He says, "it is a very silly thing that they don't run a 'blind tiger' in the Senate—says it only causes an occasional spell of hard 'cussing' from some thirsty man who wants a drink of whisky."

W. H. P.

Southern Baptist Convention.

The forty-sixth session, fifty-sixth year, of the Southern Baptist Convention will be held in the house of worship of the First Presbyterian church, N. W. Orleans, La., 1901, at 10 a. m.

The annual sermon will be preached by Rev. E. Y. Mullins, D. D., of Kentucky, or his alternate, Rev. J. S. Felix, D. D., of Kentucky.

W. J. NORTHERN,

President.

LANSING BURROWS,

OLIVER FULLER GREGORY,

Secretaries.

WOMAN'S MISSIONARY UNION.

[Auxiliary to S. B. C.]

The annual meeting of this Society will be held in the Y. M. C. A. building, New Orleans, La., beginning Friday, May 10th, at 10 a. m.

ANNIE W. ARMSTRONG,

Cor. Sec.

BAPTIST YOUNG PEOPLE'S UNION, SOUTH.

The annual meeting will be held in the house of worship, First Presbyterian church, New Orleans, La., beginning Thursday, May 9th, at 10 a. m.

L. O. DAWSON,

President.

RAILROAD RATES.

The Southern Passenger Association (comprising the following roads: Ala. Great Southern R. R.; Ala. & Vicksburg Ry.; Illinois Central R. R.; K. C. M. & B. R. R.; Louisville & Nashville R. R.; Mobile & Ohio R. R.; New Orleans & N. E. R. R.; Southern Railway and Yazoo & Miss. Valley R. R.), announce

"A rate of one fare for the round trip to New Orleans, La., and return, from all points in Southeastern Association Territory. Tickets of Form C adopted as standard by American Association of General Passenger Agents, restricted to continuous passage in each direction; to be sold May 7, 8 and 9, with final limit May 20, 1901, inclusive.

By depositing ticket with joint agent on or before May 16, 1901, and payment of fee of fifty cents, an extension of the final limit will be permitted to June 5, 1901, inclusive."

O. F. GREGORY,

Secretary in Charge of Transportation.

Deaths.

Robt. O. St. Clair.

Son of Bro. Frank St. Clair, was born July 20th, 1882, died March, 2nd, 1901, at Waltham, Miss. He had been a member of Eupora Baptist church for several years. He was much loved by a host of friends and relatives. His body was laid to rest in Eupora cemetery, March 22nd, 1901. Funeral services conducted by his pastor.

"Silently, loved ones pass from our sight,

To the home of the pure and the blest,

Soon we'll meet them again with delight,

In the land of eternal rest.

CHAS. A. LOVELESS.

Eupora, Miss., March 29th, 1901.

Brother Thos. N. Ingram, a member of Edgefield Baptist church, died at his home, near McCool, Miss., Nov. 2nd, 1900, in the 65th year of his age. He was a faithful confederate soldier, a good citizen, kind neighbor, devoted husband, loving father, and a consistent Christian. He was hopeful in time of adversity. His faith in Christ that supported him in life, failed him not in death. Blessed are the dead who die in the Lord.

Our dear Brother left a widow and seven children to mourn their loss, to whom we tender our sympathy and condolence.

His friend and brother,
H. J. V.

Tribute of Respect to a Worthy Man.

Geo. A. Logan, having lived many years near Abbeville, Miss., passed to his Heavenly reward from his late home near Memphis, Tenn., March 22d ult. When I was a student at the University of Mississippi, I preached two years as pastor at Abbeville. Bro. Logan was a faithful deacon of the church and collected his salary. I was often in his home. Prof. Logan was then a small boy. I remember how the father planned for his education, and how his loyal Baptist heart lead him to send this promising son to Clinton instead of Oxford. The after career of the son has shown the wisdom of the father. I also frequently met Bro. Logan in Masonic Lodges. As a Baptist he was true and faithful. His Tennessee home was in a Methodist town, and he worked with them as superintendent of their Sunday school, and frequently conducted their prayer meetings, yet he gave them to understand all the time that he was a Baptist from conviction.

As a Christian, Baptist, mason, citizen, husband, father and friend, he was as near a model, to my mind, as one may expect to find. The Lord bless the dear widow and dear voted son.

J. D. ANDERSON.

Resolutions of Respect and Affection.

The officers, teachers and pupils of the Sunday School of the Baptist Church of the City of Grenada feel impelled to give simple and sincere expression to their sorrow on account of the death of their Secretary, brother and friend, Mr. Eugene Halbert, and in love and respect for his memory, and in sympathy with his bereaved dear ones, do adopt these resolutions.

Resolved, First: That we know that the providence of Almighty God is wise and merciful even if inscrutable, and therefore, while we grieve over his loss and our eyes fill with tears as we notice his vacant place, we have faith that all is well with him and that his life of faithful and loving service will have just reward.

Resolved, Second: That this Church, Sunday School and fellowship of Christian workers feel that they have suffered a great and inestimable loss in the death of their faithful, loving, self-sacrificing Secretary, who for many years was a brave soldier of Christ, always at his post of duty, always energetic, always watchful and affectionate with the pupils he loved and the friends with whom he co-laborer.

Resolved, Third: That in his modest, quiet, unostentatious life he demonstrated the possibilities of true Christian service by every humble and devoted follower of our blessed Savior, and he has given to this body, and to the world, the striking illustration of the great religious force that may be exercised by a true and modest Christian manhood. As a man he was honorable and upright; as a friend genuinely true and unselfish; as a husband and father genial, loving and devoted; and as a citizen law-abiding, fearing God and respecting man.

Resolved, Fourth: That we tender our deep and affectionate sympathy to the bereaved wife, mother, and children. We rest confident that he who promised to be a "father to the fatherless," and to temper the wind to the shorn lamb will fully and lovingly provide for them.

Signed,

O. L. KIMBROUGH,
G. B. JONES,
J. M. BROWN,
Committee.

A Praying Mother.

Many a Christian mother, whose husband is an unconverted man, is doing a great work for her children by her prayers and godly example. For the encouragement of such mothers I will narrate an instance: In the place where I reside there live a man and his wife. The husband is a respectable man, has good habits and is very industrious, but he is unconverted.

So far as I know he is not skeptical in regard to Christianity. These people have five sons and two daughters, all of whom have grown to manhood and womanhood.

The mother is a sterling Christian; she is, therefore, a praying mother. I have been told that all during the years when the children were growing up, she constantly maintained family prayers in her household. Each day she read the Bible in the presence of the family, and then offered prayer in behalf of husband, children, and others.

She began this practice with the beginning of her married career



DINNER SET FREE

For selling 24 boxes Salvona Soaps or bottles Salvona Perfumes. To introduce our Soaps and Perfumes, we give free to every purchaser of a box or bottle, a beautiful cut glass pattern high ball bowl, or choice of many other valuable articles. To the agent who sells 24 boxes soap we give our Dinner Set full size, handsomely decorated and gold lined. We also give Curtains, Couches, Rockers, Parlor Tables, Sewing Machines, Parlor Lamps, Musical Instruments of all kinds and many other premiums for selling Salvona Soaps and Perfumes. We allow you 15 days to deliver goods and collect for them. We give cash commission if desired. No money required. We prepay all freight charges. Illustrated catalogue free. Write today. SALVONA SOAP CO., Dept. M, ST. LOUIS, MO.

and kept it up under all circumstances.

It doubtless required a good deal of courage to do this, but she had all the courage that she needed for her duty.

And what are some of the results of this praying mother's course? All of her children, except one, entered the Christian life at an early age, and these six children have ever honored their profession of Christ. They have each pursued quite thorough courses in educational training. The eldest daughter and three of the sons have been graduated from a normal school, and the youngest daughter is now taking a University course. The eldest son is a physician of large practice. Two other sons are principals of high schools.

Can it be wondered at if this mother takes a modest pride in her children? Of course the father is greatly pleased with such noble children. And ought he not to be a Christian too? Yes; and we wonder that he did not become one long ago; but, strange as it may seem, many a husband of a praying wife refuses to be a Christian. But I want to urge those Christian mothers, whose husbands are unconverted, to imitate the powerful example of the mother that I have been describing. Hard though the task may seem to them to be, yet let them undertake the good work of maintaining special devotions in their families, day by day.

If they will read only a few verses from the Bible and then offer a brief prayer, the service may go far towards directing the children, and perhaps the husband, into the path of eternal life and Christian prosperity.

MARRIED.

At the home of G. D. Cassity, the bride's father, near Terry, Miss., on Wednesday, April 30, 1901, by Rev. W. T. Lowrey, Miss Eugene Cassity to Mr. J. D. Webster, of New Orleans.

AGENTS Make \$18.00 to \$25.00 weekly selling our

selling our Screen Door Catcher.

Write for particulars.

Sample Post paid 25 cents.

AUTOMATIC SCREEN DOOR CATCH CO. CHICAGO.

Monon Advertising Co.

S. J. BECKETT, President.

Cures Rheumatism or Catarrh through the Blood. Costs Nothing to try.

Would you like to get aid of that chronic rheumatism or offensive catarrh forever? Then take a bottle Botanic Blood Balm, which has cured thousands of hopeless cases that had resisted doctors and patent medicine treatment. Botanic Blood Balm (B.B.B.) cures through the blood by destroying the poison which causes the awful aches in the bone, joints, shoulder-blades and back, swollen glands, hawking, spitting, bad breath, impaired hearing, etc., thus making a perfect cure Botanic Blood Balm thoroughly tested for 30 years. Composed of pure Botanic Drugs. Perfectly safe to take by old and young. Druggists, \$1. Trial treatment free by writing Botanic Blood Balm Co., Atlanta, Ga. Describe trouble and free medical advice given until cured. Don't give up hope, but try B. B. B., which makes the blood pure and rich and builds up the "ball run down," tired body. B. B. B. makes the blood red, giving the skin the rich glow of perfect health.

FOUR NEW PICTURES

In 18 Beautiful Colors, Size of Each 16x22, Quite New and Exceedingly Handsome.

Rock of Ages! Many beautiful pictures of this subject have been made, but none can compare with ours in beauty. In the center of the angry waves stands the "CROSS OF CHRIST" the "ROCK OF AGES." A female figure is struggling to gain refuge on the rock where the "weary are at rest."

Guardian Angel! Two little rambling children are rambling along and suddenly come upon a precipice; a beautiful Guardian Angel lovingly protects them from danger.

Lord's Supper! A magnificent showing of our dear Lord and all his Apostles. The preparatory work of this picture cost over \$400.

Christ in the Garden!

Our dear Lord before his Crucifixion. In the background we see the sleeping disciples.

These pictures are well worth \$1.00 each. To introduce them we will send the entire lot for 80 cents; or any one for 25 cents. Wholesale prices to agents, 12 for \$1.75; 25 for \$3.25; 50 for \$6.00; 100 for \$11.00. Write today to

Home Novelty Mfg Co. (Dept. 564 B)
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Fancy Barred Plymouth Rocks

Exclusively

Full size, and Hens scoring 91 to 93, headed by cockerel scoring 93%. No better stock any where.

Eggs \$2.00 per setting.

A. J. Alexander,
Canton, Miss.

LARGEST PIANO HOUSE IN THE SOUTH.

WRITE FOR
PRICES.
—AND MENTION—
"THE BAPTIST."
PHILIP WERLEIN, LTD.
New Orleans
Also Organs, Sheet music and
Instruments.

Woman's Work.

HOME MISSIONS.

In THE BAPTIST of March 14, is an article by Rev. J. B. Searcy, on "Home Missions." He says, "This Board was established under the name of the Domestic and Indian Mission Board when the S. B. Convention was organized in 1845.

When and why was the Indian part of the title eliminated? Until after the civil war work among the Indians was prosecuted with great vigor and success. A large proportion of the income of the Board was expended among the Indians. The reports on the Indian mission work were among the most interesting in the meetings of the convention.

After the war whites began to come into and fill up this Territory and they absorbed the missionaries and the money intended for the Indians.

The Home Mission Board at this time is paying over \$300 for work among the whites in Indian Territory and only \$300 for work among the Indians.

No missionary, white or native, is working among the Greeks or Seminoles. Rev. H. F. Buckner lived and died among those Greeks. They have long begged the Southern Board for a white missionary. One is greatly needed.

A white Bible woman to visit the homes of the full blood and work with the women and children

could also do valuable work. If work should be resumed among the Aborigines of our country might it not have an effect to enlarge the income of the Board which Brother Searcy says is not quite double what it was fifty years ago? Even taking the figures Brother Searcy gives of the income of the Board \$79,366.68 only about one fourth of one per cent is expended on purely Indian mission work.

Can this be justified before God?
Sincerely,
J. S. MURROW.
Atoka, Ind. Ter.

W. A. MONTGOMERY, D. D.

Of all the worldly amusements, dancing has given me the most trouble. It looks so innocent, but is so "earthly sensual, devilish," that the young, out of whom the monkey nature of their origin (if Darwin is correct in his theory) has not been quite developed, are an easy prey to Satan's delusions and the persuasions of his agents and dance. I have not only had trouble with this seductive sin among church members, but have found it an almost insurmountable obstacle to bringing souls to Christ. All my ministerial life, until recently, I have been much engaged in protracted meetings, and I have found it harder to get a dancer converted than a drunkard. I have heard other ministers say the same thing. However innocent one may claim dancing to be, I have always found that when such a one became convicted of sin, conversion never followed, if at all, until dancing was given up. If no word has been said on the subject, which was often the case, yet, as soon as the Holy Spirit began to convict of sin, dancing rose up as one thing that must be abandoned before Christ could be found as a Savior. The Holy Spirit never leaves one in the dark as to its sinful nature whatever unfaithful Christians may do.—Christian Index.

The following exquisite poem is from the pen of our gifted Songbird, Miss Mary Gus. Barrett, daughter of the lord Mayor of E. L. wards, Mr. T. H. Barrett, and it will be enjoyed by her many friends, with a peculiar interest, as on the 3rd of April, she is to be married to Dr. Nicholson, of Carrollton, and the world unites in being interested in brides:

EVENING HOUR.
The day hath past in splendor grand,
And twilight pearly feet
Now softly press the jeweled strand
Where sleep and silence meet.

One fair pure star, the signal fire
Of night's on-coming train,
Burns faintly o'er yon burnished spire,
Above the sunset stain.

A cloud that sweeps the vast dim heights,
And wide its beauty flings,
Bears on its breast the tinted lights
That glow on angel wings.

A crescent swings in wondrous dome,
And gilding all yon blue
It seems a window in God's home,
Whence falls His glory through.

The trailing robes of darkness creep
Softly touched by holy light,
And weary earth glad sinks to sleep
In folding arms of night.

Lesson read at Carthage Ladies
Missionary Society by Mrs. J. D.
Eads, March 14:

WOMAN'S INFLUENCE AND WORK.

The first woman was Eve, whose influence for evil is yet felt by the whole human race.

And to the present day, every woman wields an influence, either for good or bad.

We see some wives influencing their husbands to be church goers and workers, we see others influencing them to stay away from church and church work. From which family would our young people derive a greater moral benefit by visiting.

As the sin of Eve brought sin on all of her posterity. God in mercy promised to send his Son to redeem fallen man, and as this promise must be known, before being believed, somebody must proclaim it.

We wish to mention a few of the women in the Old Testament who did all they could to spread the news of a living God and a promised Savior. Women who zeal for God should stimulate to do all we can to spread the news of a living God and risen Savior.

Leah and Rachael were the mothers of the twelve tribes of Israel.

They were thus honored because they had strictly adhered to the faith of Abraham and had never gone off after false Gods or into idolatry. The first meeting of Jacob and Rachael proves that they were of the same faith, although they lived in different countries. So it is with Christians to this day, it differs not how far apart they were reared. They are brother and sister in Christ Jesus and feel a spiritual enjoyment and peace when they meet and talk of Jesus.

Miriam, sister of Aaron, was a prophetess, or teacher in Israel. When the children of Israel saw what great power God had over the water of the Red sea, and they had passed over on dry land, and

the Egyptians had been drowned in the middle of the sea, Miriam took a timbrel (an instrument of music) and all that mighty host of women followed her, singing praises to the most high God because he had so gloriously and miraculously delivered them from the enemy. This teaches us to "praise God from whom all blessings flow," and be ready to follow a good leader in works. We have a great host of sisters who are giving their minds, time and means to the spread of the gospel, who e lives we can follow in praising God and proclaiming the glad tidings of a risen Savior to the dying sinner. Among them are Miss Claudia White, Mrs. Graves and others of China, Mrs. M. P. Choate of I. T., working among the Indians. Mrs. Chastian of Mexico, and others too numerous to mention here. If they can give their all to working for the heathens we certainly ought to give our prayers, means and praises to God for the spread of the Gospel.

I always like to think of Deborah, wife of Lapidoth. The children of Israel came to her for judgment, that is she lived so close to God that her superior knowledge of God's power enabled her to teach and prophesy what God could and would do for his own people if they followed and obeyed him. She told Barak that God would deliver Jabin's army into his hands; but his faith was weak so he doubted and would not go unless she would go with him.

Deborah went, and they conquered. "For the Lord shall sell Sesera into the hands of a woman." Then she sang praises to God for goodness to Israel. "She was called a mother in Israel."

Deborah's life teaches us the great amount of good a woman can do by living close to God, with no failure in any good work, faithfully and scripturally performed.

God promises to be with us if we are faithful and zealous for his cause; but there are too many of us like Barak, willing to go if you will go with us—afraid to stand on the promises of God. What a fearful thing it is for a Christian to be afraid to obey God's commands! Sometimes we are afraid of ridicule, sometimes of losing time—one excuse after another wells up in our minds and we finally lose Christian influence, promised rewards and are "saved as by fire." Sister, let's do with our might what we see to do for the Lord. "The harvest is great, the laborers are few." The wars have opened up the ways for our Christian missionaries.

Christian nations now have open doors to enter nearly all the world's area with commerce, literature and modern improvement.

Now is the time for every sister to feel that the ponderous wheel of the gospel requires our help—let it be ever so little—to move it to its final destination.

"The whole world." Then we can, as Deborah did, praise God for his wonderful works through his chosen people.

Esther is another of the old Testament women. She was a Jewish maiden dwelling in Susa—the Persian Capital at that time who became the queen of Ahasuerus (or Xerxes) and was instrumental in saving her people from the destruction prepared for them by Haman, the king's favorite.

She risked her life by going to the king, knowing if she failed to find favor with the king, death was the penalty.

Many of our modern Christian women have given their lives to carry the glad tidings of our Savior to the heathen.

So in modern as well as in ancient times, women are willing to lay down their lives for the Salvation of their souls.

Sisters we are not all required to give our lives in foreign fields, but we are required to give our prayers and of our substance for the support of the Gospel.

MRS. J. D. EADS, Secy.

A TEXAS WONDER.

HALL'S GREAT DISCOVERY.

One small bottle of Hall's Great Discovery cures all kidney and bladder troubles; removes gravel, cures diabetes, seminal emission, weak and lame back, rheumatism, and all irregularities of the kidneys and bladder in both men and women. Regulates bladder trouble in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and will cure any case above mentioned. Send for testimonials.

D. E. W. HALL,
Sole Manufacturer, P. O. box 639, St. Louis, Mo.

For sale by all druggists.

READ THIS.

West Point, Miss., Feb. 25, '90.—I want to state that I have given Dr. Hall's Great Discovery for kidney and bladder troubles a trial, and take pleasure in stating that nothing I have ever used gives such complete relief. It is undoubtedly all that it is recommended.

Yours truly,
J. W. WASHINGTON.

OLYMER
CHURCH
BROS.
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

OSTEOPATHY.

Dr. Charles Carter, graduate of American School of Osteopathy, under Dr. A. T. Still. Consultation, Examination and Literature free; 104 Capitol street; Phone No. 114. Jackson, Miss.

Temperance.

Selling Liquor to a Minor.

The Mobile Register gives an account of the conviction of Mrs. Fannie Verneulle, of Mobile, for selling liquor to a minor. The charge was preferred by Mrs. Young, mother of Harry S. Young, an eighteen year old boy, who, on last Thursday was fined \$15.00 for getting drunk and discharging pistols in the city. Mrs. Young alleged that Mrs. Verneulle had sold liquor to the boy in cans and over the bar, and thus caused him to be intoxicated.

Now the advocates of the legalized liquor-traffic claim that the boys are being ruined by the "blind tigers." But if you had licensed saloons they could not buy it. There is no truth in the claim, for when a man makes up his mind to sell liquor he knows it is a low-down, disreputable business, and he knows he will violate the law. He goes into it for the money that is in it. They all have procurers to buy for men under the influence of liquor, and boys.

If all mothers would do like Mrs. Young it would bankrupt the saloonists in paying fines and costs.

W. H. P.

Enforcing Laws.

If you want a law enforced never elect or appoint a man to an office that is opposed to that law.

I remember hearing a man that was an officer abusing prohibition for all that was in him, telling how it was making perjurers out of the boys. They would patronize the "blind tigers" and go before the grand jury and swear lies. That the mayor of Meridian could break up the illicit sale of liquor in Meridian if he would only do it; that he had power to raid them. If he wanted the names, he could give him the names of every one of them. I wrote an article for The Baptist Record, setting forth the substance of the conversation, and when the mayor of Meridian called for the names, this officer of the law refused to give the names, claiming I was an invited guest in his room and I had no right to use any conversation I heard in there.

W. H. PATTON.

MR. EDITOR:

Will you allow me space in your valuable paper to state a much needed want in the fast-growing city of Jackson?

We should have a private sanitarium. Nearly every day at the Union depot, one can see invalids

being changed to trains going to Natchez, Vicksburg, New Orleans and other points; these are people who expect to pay well for special treatment. Now, there is no reason why Jackson cannot have an up-to-date sanitarium, where appliances can be found for treatment as are only in a like institution.

The future of Jackson is assured, for the new people coming to make it their home are not adventurers, but such as will add moral and intellectual strength to the community.

All this demands up-to-date advantages and special treatment of the sick and suffering, is of vital importance.

Many citizens in Jackson have craved a sanitarium near home, to avoid a tiresome railroad trip. Let no one associate this with a hospital where contagious diseases are treated.

JACKSONIAN.

We have glad tidings from Gunnison. Their recent medal contest was a great success; showing the earnest, enthusiastic work of the Union.

The beautiful little church, with its W. C. T. U. memorial window has been painted pure white inside and out, the paint donated by Mr. Alexander, of Greenville, Miss. This house of God might be called the white-ribbon church in purpose and symbol.

Let us hear from other Unions. The Mary Irwin Union was called to the mansion Friday, 15th at 10:30 to meet our State President, Mrs. H. B. Kells. The coming State convention was discussed and much interest manifested.

Mrs. Longino presided in her efficient and pleasant manner.

The Teachers' State Association will convene in Jackson same date of W. C. T. U.

It is instructive, helpful and delightful to enjoy the charming presence of our own Mrs. Kells, and we rejoice to know her sincere efforts are being crowned with success, for never in the history of Mississippi, has the cause of temperance so flourished as now.

In the near future a W. C. T. U. State Organ will be launched upon the tide of public favor.

ANNIE GRANT CAGE,
Sup't of Press Dept., W. C. T. U.
7th District.

The annual convention of the Mississippi W. C. T. U. will meet in Jackson May 4-7. The National President, Mrs. L. M. N. Stevens and the National Vice-President-at-

large, Miss Anna Gordon, for twenty-one years Miss Frances E. Willard's private secretary, will be in attendance, and with others of note, will make this a memorable occasion. The convention will be held in First Baptist Church, and Rev. W. T. Lowrey, D. D., president of Mississippi College is expected to preach the annual sermon on May 4, 11 a. m.

How's This?

We offer One Hundred Dollars reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure. F. J. CHENEY & CO., Prop. Toledo, O. We the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by them.

WEST & TRUAX,
Wholesale Druggists, Toledo, O.
WALDING KINNAN & MARVIN,
Wholesale Druggists, Toledo, O.
Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price, 75 c. per bottle. Sold by all druggists. Testimonials free.
Hall's Family Pills are the best.

MOZLEY'S LEMON ELIXIR.

A Pleasant Lemon Tonic.

For biliousness, constipation and appendicitis.
For indigestion, sick and nervous headache.
For sleeplessness, nervousness and heart failure.
For fever, chills, debility and kidney diseases, take Lemon Elixir.
Ladies, for natural and thorough organic regulation, take Lemon Elixir.
Dr. Mozley's Lemon Elixir is prepared from the fresh juice of lemons, combined with other vegetable liver tonics, and will not fail you in any of the above named diseases. 50c and \$1.00 bottles at druggists.
Prepared only by Dr. H. Mozley, Atlanta, Ga.

At the Capitol.

I am in my seventy-third year, and for fifty years I have been a great sufferer from indigestion, constipation and biliousness. I have tried all the remedies advertised for these diseases, and got no permanent relief. About one year ago, the disease assuming a more severe and dangerous form, I became very weak and lost flesh rapidly. I commenced using Dr. Mozley's Lemon Elixir. I gained twelve pounds in three months. My strength and health, my appetite and my digestion were perfectly restored, and now I feel as young and vigorous as I ever did in my life.

J. L. ALDRED
Door-keeper Ga. State Senate,
State Capitol, Atlanta, Ga.

Mozley's Lemon Elixir

is the very best medicine I ever used for the diseases you recommend it for, and I have used many kinds for women's troubles.

MRS. S. A. GRESHAM,
Salem, N. C.

Mozley's Lemon Hot Drops

Cures all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Hemorrhage and all throat and lung diseases. Elegant, reliable.
25c at druggists. Prepared only by Dr. H. Mozley, Atlanta, Ga.

Baptist Young People.

The B. Y. P. U. at Steen's Creek is doing some good work with Rev. A. L. O'Brian as president.

The meetings are held Sunday afternoon with interesting and varied programs.

The Baptist Union has been adopted as the feature of the Union.

Last Sunday, March 11th, we were delighted to have with us Dr. Brough of Mississippi College. He delivered a very helpful and edifying address on "God in History," to a large appreciative audience.

FANNIE B. ARLES, Cor. Sec.
Steen's Creek, March 28th, 1901.

"THREE LOFTY IDEALS."

The above is a lecture of Rev. G. B. Butler. He delivered it in Port Gibson to the high pleasure and edification of all who heard him.

Butler is masterful in speech, persuasive in manner, and pure in thought and diction. Some of his friends here have compared him to E. Taylor. The lecture is on a very high order, and delivered as Rev. Butler can deliver it, it greatly pleases, instructs and edifies. He has been asked by other communities to give them this lecture on the strength of his effort and success here. Any community desiring anything on this line could hardly do better than to have Bro. Butler.

J. W. PHILLIPS.

WANTED—MEN OF GOOD HABITS.

Not long since a good Baptist brother in the far west wrote asking me to ascertain the standing of a man who had applied for a position of Christian responsibility. His standing was a subject of special inquiry, for he was to be associated with a firm composed of Christian gentlemen. Inquiry developed that the applicant possessed every requirement from a business standpoint. He was self-reliant in his particular line, was successful in dealing with customers, had much experience, was bright and had the necessary education, but well he was not a God-fearing man, in fact was very profane, and inclined to untruthfulness. These facts were learned from some of the best of our business men. They were communicated to the western manufacturer and in his reply he states that he could not employ the applicant, closing his letter thus: "You know there is somewhere be-

tween the lids of the dear old Book we love so well a statement that 'by their fruits shall ye know them.' I could not but admire the wisdom of my friends' inquiry. It indicates that business men are looking not alone for brains and ability, but for Christian character, which will give a man ability to deal with the public that nothing else will. More such careful measurement of an applicant's fitness from a Christian standpoint, would prove a strong incentive for our young men to continue faithful to church and Sunday school after they grow out of knee trousers, instead of drifting into the world.

H. E. WILKINSON,
Vicksburg, Miss.

Calvary Baptist Church—A New Building.

We worshiped in our new church last Sunday, with a well-filled house at both services. It was, indeed, a happy day for our little congregation.

The building comprises, a main auditorium 38x40 with incline floor, seating capacity 250; Sunday school room, seating capacity of 125; a primary class room, pastor's study, and lavatory. The auditorium is furnished with the best grade of circular oak pews made by the Southern Seating and Cabinet Company, of Jackson, Tenn. The lighting fixtures are for either gas or electricity. The entire building is heated by one of the latest improved steel plate, hot air furnaces. The contractor, being one of our own members, has taken great pains to have the building finished in the most tasteful style. For simplicity and neatness of the interior finishings, it can scarcely be surpassed. The acoustic properties are excellent. The entire cost of the building and furnishings is about \$6,000.

Of course, some one has already asked, "Is it paid for?" In this particular, at least, we are orthodox—there is the proverbial debt, but it is in such an amount and shape as to be easily handled by the congregation. The money that has been going for rent on the old store, heretofore used as our place of worship, will pay the interest and do much in reducing the principal of the indebtedness on our own church home. If no unforeseen misfortune befall the church, and with the blessings of God, I feel sure that this debt is bound to melt in the hands of such an enthusiastic and determined band of workers.

Brother P. I. Lipsey, who assisted in the organization of the church, and who is known

and beloved by our people, has promised to be with us in a meeting beginning April 14th. On that date we want to have a dedicatory service—not a formal dedication of the house, but a real, earnest rededication of our own hearts to God's service. We are praying that it may be indeed and in truth a season of refreshing from on high. We have three—two mothers and one father—now awaiting baptism.

Dr. Spokes is now engaged in a meeting at the First church. Bro. W. A. McComb, is doing his preaching. May the brethren all over the State pray for the Lord's work in this city. O that this may be the time when God's almighty hand shall be manifest in this wicked city.

C. C. PUGH.

Vicksburg, Miss.

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On account of the General Missionary Conference of M. E. Church South, at New Orleans, La., April 24th to 30th 1901, the Southern Railway will sell tickets from all points on its lines to New Orleans, La., and return, at rate of one fare for the round trip. Tickets will be sold April 22, 23, 24, 1901, with final limit to return until May 2, 1901.

For further information call on Southern Railway ticket agent.

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